

Sri Navadvipa-dhama-mahatmya

Parikrama-khanda

(The Excellence of Sri Navadvipa-dhama)

Srila Bhaktivinoda Thakura

Sri Navadvipa-dhama-mahatmya Parikrama-khanda

Srila Bhaktivinoda Thakura

translated from the Hindi edition of Sri Srimad Bhaktivedanta Narayana
Gosvami Maharaja

Foreword

(Translated From the Hindi Edition)

Today I am feeling unlimited joy that by the inspiration and causeless compassion of my most worshipful holy master, nitya-lila-pravista om visnupada astottara-sata sri Srimad Bhakti Prajnana Kesava Gosvami Maharaja, we are presenting for his pleasure an unprecedented Hindi edition of Sri Navadvipa-dhama- mahatmya, Parikrama-khanda. The original Bengali work was composed by the Seventh Gosvami Srila Saccidananda Bhaktivinoda Thakura, who is the embodiment of Sri Gauranga Mahaprabhu's potency (gaura-sakti svarupa).

Sri Gaura and Sri Krsna comprise an identical spiritual principle (tattva); there is no difference whatsoever between Them. Sri Krsna, the personification of sweetness (madhurya- vigraha), is none other than Sri Gaurasundara Himself, who is the personification of munificence (audarya-vigraha), and vice versa. Sri

Krsna's abode, Sri Vrndavana, is similarly identical in all respects to Sri Gaura's

abode, Sri Navadvipa, which is actually called Gupta- Vrndavana, the hidden Vrndavana. In this way, both the divine principles (tattvas) and holy abodes (dhamas) are eternal and not affected by mundane considerations such as time, place and circumstance.

Krsna-nama kare aparadhera vicara [Sri Caitanya-caritamṛta, Ādi-līla 8.24]. Even if he is chanting the name of Kṛṣṇa, a person who is committing offences will not be able to attain love for Kṛṣṇa (kṛṣṇa-prema) in millions and millions of lifetimes. However, gaura-nityanandera nahi e saba vicara, nama laile prema dena, bahe asrudhara, Sri Gaura and Sri Nityananda do not consider any offences. When one chants Their names, prema will awaken in the heart and torrents of tears will begin to flow from the eyes. Like Sri Gaurahari Himself, His abode is supremely liberal and the most magnanimous. Without worshipping and attaining the mercy of Sri Gaurahari and His abode, Sri Navadvipa, it is impossible to obtain darsana (a vision) and the mercy of Sri Vrndavana.

Sri Kṛṣṇa's dhama, Vrndavana, and Sri Gaura's dhama, Navadvipa, are non-different. Therefore, the perimeter of Sri Navadvipa- dhama extends to sixteen kosas (approximately thirty-two miles), just like the perimeter of Sri Vrndavana. All the places of Sri Vrndavana, such as Sri Yamuna, Sri Govardhana, Sri Rasasthali, Sri Rādhā-kunda, Sri Syāma-kunda and various sub-forests, also exist eternally in a concealed form in Sri Navadvipa-dhama. Sri Gaurasundara sports eternally in this abode. Fortunate living beings can experience Śrīman Mahāprabhu's eternal pastimes by performing nama-saṅkīrtana under the guidance of His pure devotees.

Sādhakas desiring to attain bhakti should completely give up all offences such as nama- aparadha, seva-aparadha and dhama-aparadha. Persons who come to the dhama for darsana, parikrama and so forth should avoid committing offences to the holy abode (dhama-aparadha).

Therefore, for their understanding, the ten kinds of offences are mentioned below:

- (1) To disrespect sri guru and sadhus who reveal the dhama
- (2) To consider the dhama to be temporary
- (3) To commit violence to the residents of the dhama or to the devotees performing parikrama, and to give them material designations in respect to caste

and creed

- (4) To perform mundane activities pertaining to sense enjoyment while residing in the dhama
- (5) To earn money or to make a business on the pretext of serving the dhama
- (6) To think with one's mundane intelligence that the dhama is just another material place, or to consider it equal to other holy places; and to endeavour to measure the size of the dhama
- (7) To commit sins while living in the dhama
- (8) To consider Sri Navadvipa-dhama and Sri Vrndavana-dhama to be different from each other
- (9) To blaspheme the scriptures describing the glories of the dhama
- (10) To disbelieve [the narrations about] the glories of the dhama and to consider them mere exaggeration and imaginary

My most worshipful Sri Gurudeva personally wrote a preface to Jaiva-dharma in which he has mentioned that the state of mind of modern readers is such that, they will not have faith in the subject matters written by an author as long as they do not know about him. Keeping this in mind, I introduce the respective author in the foreword of almost all of our books.

A Brief Life History of the Author

Saccidananda Srila Bhaktivinoda Thakura was born in the village of Viranagara, which is near Yogapitha-Mayapura, Sri Caitanya Mahaprabhu's appearance place. He received his education in Kolkata. His intelligence was very sharp, and from his early childhood he was deeply devoted to religion (dharma). Even as a student he lectured eloquently on the topic of dharma, speaking either in Bengali or in English - according to necessity - in various schools, colleges and other places.

After completing his education, he went to the state of Orissa and was appointed

by the Government as Deputy Magistrate with specific duties. There, the Government also appointed him as the administrator of the famous Sri Jagannatha Temple. During Srila Bhaktivinoda Thakura's time, the service of Lord Jagannatha was beautifully and efficiently conducted.

During these days in Puri, a so-called yogi named Visvaksena lived in a dense jungle of Orissa. He declared himself to be Sri Krsna and people believed him. He made an announcement that he would perform the rasa dance during one full moon night, and the ladies of the neighbouring areas began to show eagerness to take part in it. Seeing this, all the villagers relayed their concern to the State Government. The Government appointed Srila Bhaktivinoda Thakura to investigate the situation, which resulted in the yogi being found guilty. Srila Bhaktivinoda Thakura then sent the criminal to jail, where he fasted to death.

Wherever Srila Bhaktivinoda Thakura went, he preached the religion of pure devotion as practised and preached by Sriman Mahaprabhu. He made a resolution that, upon retiring from his governmental post, he would go to Vrndavana and perform bhajana. On his way to Sri Vrndavana, he came to a place known as Tadakesvara, situated within the borders of West Bengal. There, the great devotee Tadakesvara Mahadeva [Lord Siva] appeared to him in a dream and instructed him: "You are now travelling to Vrndavana, but you have to accomplish many tasks here. The appearance place of Sri Caitanya Mahaprabhu, Sri Mayapura-Yogapitha, has not been unveiled. You have to reveal it and also reveal the nine islands of Navadvipa as well as their glories." After receiving Sri Mahadeva's instruction, he returned to Navadvipa and constructed a cottage in Godruma-kunja, where he began to perform bhajana. While living there, he revealed Sri Dhama Mayapura-Yogapitha. After finding the site, he wanted it verified by a superior Vaisnava acarya. Therefore, he called vaisnava sarvabhauma Sri Jagannatha dasa Babaji Maharaja from Vraja. Upon arriving there, the 144 year-old Sri Jagannatha dasa Babaji Maharaja began to dance vigorously, proclaiming, "This is the birthplace of my most worshipful Saci-nandana Sri Gaurahari!" In this way, Srila Bhaktivinoda Thakura revealed the birthplace of Sriman Mahaprabhu, Yogapitha. After that, in community gatherings, he spread the news about its location.

Srila Bhaktivinoda Thakura also accomplished one more glorious deed for this world by giving to the world Srila Bhaktisiddhanta Sarasvati [his son]. To fulfil the desire of Srila Bhaktivinoda Thakura, Srila Bhaktisiddhanta Sarasvati preached pure devotion and nama- prema (transcendental love for Krsna by

chanting the holy name) as practised and preached by Sriman Mahaprabhu. He preached not only throughout Bengal and India, but also throughout the whole world.

bhakta-gane ajna dila caitanya-icchaya

nadiya mahatmya varni bhaktera krpaya

je avadhi sri-caitanya aprakata haila dhama-lila prakasite bhakte ajna dila

Sri Navadvipa-dhama-mahatmya (1.9, 11)

[In these verses Srila Bhaktivinoda Thakura says,] “After He concluded His manifest pastimes, Sri Caitanya Mahaprabhu Himself ordered His devotees to [again] unveil and manifest the pastimes of Sri Navadvipa-dhama to the world. The devotees, in turn, gave me the instruction to reveal the glories of Sri Navadvipa-dhama. Accepting the instruction of the devotees to be the same as the instruction of Sriman Mahaprabhu, I am herein describing the glories of Sri Navadvipa-dhama.”

Specifically to carry out the order of Sri Nityananda Prabhu and Sri Jahnava-devi, Srila Bhaktivinoda Thakura revealed and preached the glories of Sri Navadvipa-dhama. He has himself written:

nityananda-sri-jahnava-adesa paiya varnilama navadvipa ati dina haiya

Sri Navadvipa-dhama-mahatmya (18.73)

“Although I am lowly and insignificant, I have described Sri Navadvipa-dhama, only on the order of Sri Nityananda Prabhu and Sri Jahnava-devi.”

Srila Bhaktivinoda Thakura compiled more than one hundred scriptures in various languages. Among them, most prominent are Sri Bhakti-tattva-viveka, Sriman Mahaprabhu hi siksa, Sri Caitanya-siksamrta, Sri Jaiva-dharma, Sri Bhajana-rahasya, Sri Navadvipa-bhava- taranga, Saranagati, Kalyana-kalpataru, Gitavali, Yamuna-bhavavali, Vaisnava-siddhanta-mala, Sri Navadvipa-dhama-mahatmya, Bhagavatarka- marici-mala, Amnaya-sutra, Krsna-samhita, Datta-kaustubha, Prema-pradipa, Sri Harinama- cintamani, Tattva-sutra, Amrta-pravaha-bhasya (a commentary on Sri Caitanya-caritamrta) and Rasika-ranjana-bhasya (a commentary on Bhagavad-gita).

Srila Bhaktivinoda Thakura originally wrote Sri Navadvipa-dhama-mahatmya in Bengali. Although many editions have already been published in Bengali, this is the first Hindi edition.

I am fully convinced that by studying and reciting this book the faithful devotees will understand the amazing glories of Sri Navadvipa-dhama, as well as the non-difference between Saci-nandana Sri Gaurahari and Vrajendra-nandana Sri Krsna. Thus they will obtain inspiration to perform their bhajana in the method shown by Srila Rupa Gosvami. In addition, they will also understand many more spiritual principles in regard to Sriman Mahaprabhu and to bhajana. There is no need to say anything further about this.

Praying for a particle of mercy of the

Vaisnavas,

tridandi-bhiksu

Sri Bhaktivedanta Narayana

On the disappearance day of

Sri Jagannatha dasa Babaji Maharaja,

18 February, 2007

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Srila Jiva Gosvami

Sri Navadvipa-dhama

(the nine kinds of bhakti)

1 - Sri Antardvipa -

fully surrendering one's very self to the

Lord (atma-nivedanam)

2 - Sri Simantadvipa -

hearing (sravanam)

3 - Sri Godrumadvipa -

chanting (kirtanam)

4 - Sri Madhyadvipa -

remembering (smaranam)

5 - Sri Koladvipa -

serving the Lord's lotus feet

(pada-sevanam)

6 - Sri Rtadvipa -

worshipping (arcanam)

7 - Sri Jahnuadvipa -

offering prayers (vandanam)

8 - Sri Modadrumadvipa -
engaging as a servant (dasyam)

9 - Sri Rudradvipa -
serving as a friend (sakhyam)

Chapter 1

The Excellence of the Dhama

Auspicious Invocation (Mangalacarana) -

jaya jaya navadvipa-candra saci-suta jaya jaya nityananda-rayā avadhuta (1)

All glories, all glories to Sri Saci-nandana, the moon of Sri Navadvipa! All glories, all glories to Sri Nityananda Prabhu, the avadhuta! (1)

jaya jaya sri-advaita prabhu mahasaya gadadhara srivasa pandita jaya jaya (2)

All glories, all glories to Sri Advaita Acarya Prabhu! All glories, all glories to Sri Gadadhara Pandita and Srivasa Pandita! (2)

Homage to Sri Navadvipa, the abode of the Lord's pastimes –

jaya navadvipa-dhama sarva-dhama-sara jaya navadvipa-vasi gaura parivara (3)

All glories to Sri Navadvipa-dhama, the essence of all holy abodes! All glories to the inhabitants of Navadvipa, the family of Sri Gaura! (3)

Anything can be achieved by the mercy of devotees -

sakala bhakata-pade kariya pranama sanksepe varniba ami navadvipa-dhama (4)

Paying my respects at the lotus feet of all devotees, I [Sri Bhaktivinoda Thakura] will briefly describe Sri Navadvipa-dhama. (4)

The author indicates his inability to describe the glories of Navadvipa -

navadvipa mandalera mahima apara brahma adi nahi jane varne sadhya ka'ra (5)

The glories of Sri Navadvipa-dhama are incomparable. If even Lord Brahma and

others like him do not know its glories, who is able to describe them? (5)

Sesa and Mahadeva are also unsuccessful in describing the glories of Navadvipa

-

sahasra vadane sesa varnite aksama ksudra jiva ami kise haiba saksama (6)

If Bhagavan Sesa is unsuccessful in describing the glories of Navadvipa-dhama with his hundreds of mouths, then how can I, an insignificant living entity, succeed in doing so? (6)

satya vate navadvipa mahima ananta deva-deva mahadeva nahi paya anta (7)

Truly, the glories of Sri Navadvipa-dhama are unlimited; even Mahadeva, the god of the demigods, cannot reach their end. (7)

The Supreme Lord's desire is the essence of everything -

tathapi caitanyacandra-iccha balavan sei icchavase bhakta ajnara vidhana (8)

Nevertheless, the will of Sri Caitanyacandra is very powerful, and only according to His wish do the devotees submit their requests to others. (8)

The Lord's desire is certainly the desire of the devotees -

bhakta-gane ajna dila caitanya-icchaya nadiya-mahatmya varni bhaktera krpaya (9)

According to the will of Sri Caitanya, the devotees have instructed me to describe the greatness of Sri Navadvipa-dhama. I can do this only because of their merciful order. (9)

The author reveals a deep mystery -

ara eka katha ache gudha atisaya kahite na iccha haya, na kahile naya (10)

There is also another extremely confidential topic. Although I have no desire to disclose it, I cannot desist from telling it. (10)

je avadhi sri-caitanya aprakata haila

dhama-lila prakasite bhakte ajna dila (11)

When Sri Caitanya Mahaprabhu concluded His manifest pastimes, He told the devotees to reveal the pastimes of Sri Navadvipa-dhama. (11)

Scriptures regarding Mahaprabhu's pastimes are hidden by Maya-devi -

sarva avatara haite gudha avatara sri-caitanyacandra mora vidita samsara (12)

The descent of my most worshipful Sri Caitanya Mahaprabhu is more confidential than all other incarnations of the Lord. This is well-known throughout the entire universe. (12)

gudha-lila sastre gudha-rupe ukta haya abhakta-janera citte na haya udaya (13)

In the scriptures, confidential pastimes are described in a hidden way. Such pastimes do not appear in the hearts of non-devotees. (13)

se lila-sambandhe jata gudha sastra chila maya-devl bahukala acchadi' rakhila (14)

Even though there were many confidential scriptures regarding these pastimes, Maya-devi kept them hidden for a long time. (14)

aprakata sastra bahu rahe yatha tatha prakata sastreo jata caitanyera katha (15)

se-sakala maya-devl pandita-nayana avariya rakhe gupta bhave anuksana (16)

Narratives of Sri Caitanya Mahaprabhu were described in many places, both in scriptures made known to the public, as well as in scriptures not known that were kept here and there. However, Maya-devi always kept them concealed from the eyes of the scholars. (15-16)

By Mahaprabhu's desire Maya-devi removed her covering -

gaurera gambhlra lila haile aprakata prabhu-iccha jam' maya haya akapata (17)

uthaiya laila jala jlva-caksu haite prakasila gaura-tattva e jada jagate (18)

When Sri Gaurasundara completed His pro-found pastimes, Maya-devi, being faithful to His will, removed the covering from the eyes of the jlvas and revealed, within this material world, the true nature of Sri Gaura (gaura-tattva). (17-18)

gupta-sastra anayase haila prakata ghucila jivera jata yuktira sankata (19)

All hidden scriptures regarding this topic easily manifested, and the jlvas' inclination to debate was also vanquished. (19)

The mercy of the supremely compassionate Sri Nityananda Prabhu -

badai dayalu prabhu nityananda-raye gaura-tattva prakasila jivera hiyaya (20)

The supremely merciful Sri Nityananda Prabhu revealed gaura-tattva in the hearts of the living entities. (20)

tan'ra ajna peye maya chade avarana subhakta pandita-gana paya sastra-dhana (21)

On Sri Nityananda Prabhu's order, Maya- devi removed the covering she had placed over the scriptures and the learned, pure devotees obtained the wealth of the scriptures. (21)

ihate sandeha ja'ra na haya khandana se abhaga vrtha kena dharaya jivana (22)

Why is that unfortunate person, whose doubts are not removed in spite of hearing all this, uselessly maintaining his life? (22)

je-kale isvara jei krpa vitaraya bhagyavanta jana tahe bada sukhi haya (23)

A fortunate person becomes filled with happiness to receive the Lord's mercy at any time and in any way the Lord chooses to distribute it. (23)

Symptoms of an unfortunate person -

durbhaga-laksana ei jana sarva-jana nija-buddhi bada bali' kariya ganana

(24)

We should all understand that one who thinks “I am the most intelligent of all” is the most unfortunate of all. (24)

isvarera krpa nahi karaya svikara kutarke mayara gartte pade barabara (25)

One who does not accept the mercy of the Lord repeatedly falls into the pitfall of the illusory energy through his false logic. (25)

The call of Sri Nityananda Prabhu, the crown jewel among those giving prema -

eso he kalira jiva, chada kutinati nirmala gauranga-prema laha paripati (26)

“Come, O living entities of Kali-yuga! Leave duplicity and accept the true process to achieve pure gauranga-prema.” (26)

ei bali nityananda dake barabara

tabu ta’ durbhaga-jana na kare svikara (27)

Although Sri Nityananda Prabhu repeatedly calls out in this way, those who are unfortunate do not accept gauranga-prema. (27)

kena je emana preme kare anadara vicara kariya dekha haiya tatpara (28)

Why do they not honour this prema? Please consider this carefully. (28)

The conditioned living entities are trying to obtain insignificant happiness in many ways -

sukha lagi’ sarva-jlva nana yuhti kare tarka kare, yoga kare, samsara-bhitare (29)

In this material world, all living entities are seeking happiness through logic, deliberation, yoga and so on. (29)

sukha lagi’ samsara chadiya vane jaya

sukha lagi’ yuddha kare rajaya rajaya (30)

Only to obtain happiness some leave materi-alistic life and retire to the forest, and only to obtain happiness kings wage wars with other kings. (30)

sukha lagi' kaminl-kanaka pache dhaya sukha lagi' silpa ara vijnana calaya (31)

Only to obtain happiness some run after women and wealth, and only to obtain happiness some engage in arts and science. (31)

sukha lagi' sukha chade klesa siksa kare sukha lagi' arnava-madhyete dube mare (32)

Some, having searched for happiness, give up the desire for it and learn how to tolerate miseries, while others dive into the ocean and commit suicide to attain it. (32)

The means to obtain real happiness -

nityananda bale daki' du'hata tuliya eso jiva karma-jnana-sankata chadiya (33)

Nityananda Prabhu lifts up His both hands and calls out, “O living entities, come to Me and leave behind the worries and difficulties of karma and jnanal (33)

sukha lagi' cesta tava ami taha diba tara vinimaye ami kichu na laiba (34)

“I will easily give you the happiness for which you are endeavouring so much, and I will take nothing in return. (34)

kasta nai, vyaya nai, na pa'be yatana sri-gauranga bali' naca nahika bhavana (35)

“You will experience no difficulty, you will have no expenses, and you will not have to tolerate any dire sufferings. Leave all kinds of apprehensions; simply sing the name of Sri Gaurahari and dance. (35)

je sukha ami ta' diba, tara nai sama sarvada vimalananda, nahi tara bhrama (36)

“There is no happiness equal to that which I will give you. That happiness is

always filled with pure bliss and is beyond all illusion.” (36)

The condition of an unfortunate person -

eirupe prema yace nityananda-rayā abhaga karama-dose taha nahi caya (37)

In this way, Sri Nityananda Prabhu wants to distribute that prema which is rarely attained even by Lord Brahma and others. Due to the bad results of their own past activities, unfortunate persons do not want to accept this prema. (37)

gaurāṅga nītai jei bale eka-bara ananta karama-dosa anta haya ta’ra (38)

The bad results of unlimited fruitive activities are destroyed for those who even once utter the names of Gaurāṅga-Nītai. (38)

For the jivas in Kali-yuga, only Sri Gaurāṅga Mahāprabhu’s pastimes are worthy of contemplation -

ara eka gudha katha suna sarva-jana kali-jīve yogya-vastu gaura-līla-dhāna (39)

All of you, please listen to one more confidential topic. The treasure of gaurā-līla is the most significant attainment for the living entities of Kali-yuga. (39)

gaurāhari radha-kṛṣṇa-rūpe vṛndāvanē nityakālā vilāsa karaye sakhi-sane (40)

As Sri Radha-Kṛṣṇa, Sri Gaurāhari enjoys eternal pastimes with the sakhis in Vṛndāvana. (40)

sāstrete jānīla jīva brajā-līla-tattva

radha-kṛṣṇa-nitya-līla brajāra mahattva (41)

Through the scriptures, the jīva can understand the true nature of brajā-līla and the glories of Sri Radha-Kṛṣṇa’s eternal pastimes in Vraja. (41)

Although Kṛṣṇa’s name and His abode are unlimitedly glorious, an offensive person cannot be delivered -

kṛṣṇa-nama kṛṣṇa’dhama-mahatmya aparā

sastrera dvaraya jane sakala samsara (42)

Through the scriptures, the entire world knows that the glories of Krsna's name and abode are unlimited. (42)

tabu krsna-prema sadharane nahi paya ihara karana kiva cintaha hiyaya (43)

Despite this, why is it that not everyone attains krsna-prema? Reflect upon this a little, in your heart. (43)

ihate ache ta' eka gudha-tattva-sara maya-mugdha jiva taha na kare vicara (44)

Behind this question is a profound truth, which the living entities who are bewildered by the illusory energy do not deliberate upon. (44)

bahu janma krsna bhaji prema nahi haya

aparadha-punja ta'ra achaye niscaya (45)

If someone does not attain prema even after worshipping Sri Krsna for many lifetimes, it is clear that such a person has committed several offences. (45)

aparadha-sunya ha'ye laya krsna-nama

tabe jiva krsna-prema labhe avirama (46)

If a living entity chants Sri Krsna's name without offences, he attains krsna-prema without any obstacle. (46)

The means to attain prema even in the presence of offences -

sri-caitanya-avatara bada vilaksana aparadha-sattve jiva labhe prema-dhana (47)

The most astonishing fact in regard to the incarnation of Sri Caitanya Mahaprabhu is that through Him a jiva can attain the treasure of prema even in the presence of offences. (47)

nitai caitanya ball' jei jiva dake

suvimala krsna-prema anvesaye ta'ke (48)

The completely pure krsna-prema searches for a jīva who calls out “O Nitai, O Caitanya!” (48)

aparadha badha ta'ra kichu nahi kare niramala krsna-preme ta'ra ankhi jhare (49)

Offences cannot disturb such a person. Because he is absorbed in pure krsna-prema, streams of tears begin to flow from his eyes. (49)

svalpa-kale aparadha apani palaya

hrdaya sodhita haya, preme bade taya (50)

After a short time, his offences run far away of their own accord. His heart becomes pure, and prema develops within it. (50)

Without the name of Gaura and His abode, the jīvas of Kali-yuga cannot be delivered -

kali-jīvera aparadha asankhya durvara gaura-nama bina ta'ra nahika uddhara (51)

The offences of the living entities of Kali- yuga are uncountable and fearsome. Without [chanting] the name of Gaura, these jīvas cannot be delivered. (51)

ataeva gaura bina kalite upaya

na dekhi kothao ara, sastra phukaraya (52)

Therefore, the scriptures repeat loudly that apart from chanting the name of Gaura there is no other way for the jīvas' deliverance. (52)

navadvipe gauracandra haila udaya navadvipa sarva-tirtha-avatamsa haya (53)

Sri Navadvipa-dhama is the crown jewel of all holy places because Sri Gauracandra appeared there. (53)

anya tirtha aparadhi dandera bhajana navadvipe aparadha sadai marjana (54)

In other holy places an offensive person has to suffer the reactions of his aparadhas, but in Sri Navadvipa offences always remain far away. (54)

An offensive person attains deliverance without any punishment -

ta'ra saksi jagai-madhai dui bhai aparadha kari' paila caitanya nitai (55)

The evidence of this are the two brothers, Jagai and Madhai. They obtained the mercy of both Sri Caitanya Mahaprabhu and Sri Nityananda Prabhu even though they were committing offences. (55)

In all holy places except for Navadvipa, an offensive person is inevitably punished -

anyanya tlrthera katha rakha bhai dure aparadhl daitya danda paya brajapure (56)

What to speak of other holy places, even in Vraja- dhama the offensive demons are punished. (56)

navadvipe sata-sata aparadha kari' anayase nitai-krpaya jaya tari' (57)

However, even if one [unknowingly] commits hundreds of offences in Sri Navadvipa, he can easily be delivered by the mercy of Sri Nityananda Prabhu. (57)

The sages' praise of Gauda-mandala -

hena navadvipa-dhama je gauda-mandale dhanya dhanya sei desa rsi-gana bale (58)

All sages consider Gauda-mandala to be glorious because such a holy abode as Sri Navadvipa- dhama is situated within its area. (58)

The fortune of the residents of Navadvipa -

hena navadvipe bhai jahara vasati bada bhagyavan sei labhe krsna-rati (59)

One who resides in this Sri Navadvipa- dhama is extremely fortunate. He attains loving attachment for Sri Krsna (krsna-rati). (59)

The result of going to Navadvipa -

navadvipe jeba kabhu karaya gamana sarva aparadha-mukta haya sei jana (60)

Any person who goes to Sri Navadvipa-dhama will be freed from all kinds of offences. (60)

The result of remembering Navadvipa -

sarva tirtha bhramiya tairthika jaha paya navadvipa-smarane sei labha sastre gaya (61)

All the scriptures proclaim that a person who simply remembers Sri Navadvipa will attain the same result as a pilgrim who visits all holy places. (61)

The result of visiting Navadvipa -

navadvipa darasana kare jei jana janme-janme labhe sei krsna-prema-dhana (62)

One who visits Sri Navadvipa-dhama attains the treasure of krsna-prema life after life . (62)

The result of going to Navadvipa for whatever purpose -

karma-buddhi-yogeo je navadvipe jaya nara-janma ara sei-jana nahi paya (63)

Those who go to Navadvipa to engage in fruitive actions, in an intellectual search for the supreme or for any work, will not have to experience repeated birth and death in this perishable world. (63)

The result of each and every step taken in Navadvipa –

navadvipa bhramite se pade-pade paya koti asvamedha-phala sarva-sastre gaya (64)

The result of each step taken in Sri Navadvipa is equivalent to performing millions of asvamedha sacrifices. This is also confirmed in all scriptures. (64)

The result of chanting mantras in Navadvipa -

navadvipe basi' jei mantra japa kare sri-mantra caitanya haya, anayase tare (65)

A person who chants his mantra in Sri Navadvipa will experience the deity of the mantra appearing personally in front of him and will easily cross the ocean of material existence. (65)

The result of staying three nights in Navadvipa -

anya tirthe yogi dasa-varse labhe jaha navadvipe tina ratre sadhi' paya taha (66)

The results a yogi obtains after ten years in any other holy place are obtained by staying in Navadvipa for just three nights. (66)

The result of taking bath in Bhagirathi-Ganga in Navadvipa -

anya tirthe brahma-jnane jei mukti haya navadvipe bhagirathi-snane ta ghataya (67)

That liberation acquired in other holy places through arduous practice of brahma-jnana (meditating upon the impersonal absolute) is obtained in Sri Navadvipa by simply bathing in Bhagirathi- Ganga. (67)

Obtaining liberation in Navadvipa without any speculative knowledge -

salokya, sarupya, sarsti, samipya nirvana navadvipe mumuksu labhaye bina jnana (68)

In Navadvipa, people desiring release from rebirth in this world (mumuksus) obtain the different kinds of liberation - salokya (residing on the same planet as the Lord), sarupya (obtaining a spiritual form similar to the Lord's), sarsti (obtaining opulence similar to the Lord's), samipya (becoming His personal associate), and jlva-brahmarupa aikya (sayuja, or merging into the Lord's effulgence) - without any kind of speculative knowledge (jnana). (68)

Bhukti (material enjoyment) and mukti (liberation) are maidservants of the pure devotees -

navadvipe suddha-bhakta carane-padiya bhukti-mukti sada rahe dasi-rupa haiya (69)

In Navadvipa, material enjoyment and liberation always remain as maidservants at the pure devotees' divine feet. (69)

Devotees neglect bhukti and mukti -

bhakta-gana lathi mari' se duye tadaya

bhakta-pada chadi' dasi tabu na palaya (70)

Devotees try to kick bhukti and mukti far away, but still bhukti and mukti do not leave the feet of the devotees. (70)

The result of residing in Navadvipa for one night -

sata-varsa sapta-tirtha mile jaha bhai navadvipe eka ratra vase taha pai (71)

O brother, the result one attains from residing for one hundred years in the seven holy places - Ayodhya, Mathura, Mayapuri (Haridvara), Kasi, Kanci, Avantika (Ujjain) and Dvaravati (Dvaraka) - can be obtained by residing only one night in Sri Navadvipa. (71)

hena navadvipa-dhama sarva-dhama-sara

kalite asraya kari' jiva haya para (72)

This Sri Navadvipa-dhama is the essence of all holy places. In Kali-yuga, the living entity can easily cross the ocean of material existence by taking shelter of this holy abode. (72)

taraka paraka vidya-dvaya avirata navadvipa-vasi-gane seve ritimata (73)

The two fields of knowledge - taraka (knowledge about crossing over the ocean of material existence) and paraka (knowledge about attaining all kinds of desires) - always serve the inhabitants of Sri Navadvipa in a beautiful way. (73)

The author's prayer to attain his desired service -

nitai-jahnava pada-chaya jara asa se bhaktivinoda gaya paiya ullasa (74)

Bhaktivinoda, whose desire is to obtain the cooling shade of the lotus feet of Sri Nityananda Prabhu and Sri Jahnava-devi, is full of joy singing the glories of Sri Navadvipa-dhama. (74)

Thus Ends Chapter One

Chapter 2

Mangalacarana (Auspicious Invocation) -

jaya jaya navadvipa-candra saci-suta

jaya jaya nityananda-raya avadhuta (1)

All glories, all glories to Sri Saci-nandana, the moon of Sri Navadvipa! All glories, all glories to Sri Nityananda Prabhu, the avadhuta! (1)

jaya jaya navadvipa sarva-dhama-sara se dhamera tattva varne sadhya ache ka'ra (2)

All glories, all glories to Sri Navadvipa, the essence of all holy abodes! Who would possibly be able to describe the real nature of this dhama? (2)

navadvipa-dhama gaura-mandala-bhitare

jahnvi-sevita ha'ye sada sobha kare (3)

Sri Navadvipa-dhama is situated within Gauda- mandala and is served by Sri Jahnvi-devi (Ganga), who further enhances its beauty. (3)

The Circumference of Sri Gauda-mandala and Sri Navadvipa-dhama

sri-gauda-mandala ekavimsati yojana madhya-bhage ganga-devi rahe anuksana (4)

The circumference of Sri Gauda-mandala is twenty-one yojanas (168 miles), and Sri Ganga- devi is in its centre, always flowing throughout. (4)

sata-dala padmamaya mandala akara madhya-bhage navadvipa ati sobha tara (5)

Sri Gauda-mandala is like a lotus flower with a hundred petals, with the supremely beautiful Sri Navadvipa situated at its centre. (5)

panca-krosa haya tara kesara adhara parimala purna puspa yojana catvara (6)

This most fragrant flower (Sri Navadvipa) has eight petals and measures four yojanas (thirty- two miles, or sixteen kosas). In the middle of this flower is a stamen-like base, which is Antardvipa. The circumference of Antardvipa is ten miles (five kosas). (6)

bahira papadi ta'ra sata-dala haya ekadhika yojana vimsati vistaraya (7)

The outer portion of this lotus flower is the entire Gauda-mandala with its one hundred petals. It has a circumference of twenty-one yojanas (168 miles, or eighty-four kosas). (7)

mandala paridhi haya sei parimana yojana saptaka vyasa sastrera vidhana (8)

vyasarddha-pramuna sarddha trtiya yojana madhya-bindu haite ta'ra haibe ganana (9)

madhya-bindu navadvipa-dhama madhya-sthala yogapitha haya taha cinmaya vimala (10)

According to scripture, the diameter of Sri Gauda-mandala is seven yojanas (fifty-six miles, or twenty-eight kosas). Half of this diameter is three-and-a-half yojana (twenty-eight miles, or fourteen kosas). Right in the centre of this flower is Sri Navadvipa-dhama, where Mahaprabhu's transcendental and pure birthplace, Yogapitha, is splendidly situated. (8-10)



Sri Gauda-mandala's circumference - 168 miles Sri Navadvipa's circumference - 32 miles Sri Antardvipa's circumference - 10 miles

Sri Gauda-mandala's diameter - 56 miles The centre point - Sri Yogapitha

The True Nature of Sri Navadvipa-dhama

cintamani-rupa haya e gauda-mandala cidanandamaya-dhama cinmaya sakala (11)

This holy abode of Gauda-mandala is like a cintamani, or a desire-fulfilling gem. It is constituted of knowledge and bliss, and all that is within it is transcendental.
(11)

jala-bhumi-vrksa-adi sakali cinmaya sada vidyamana tatha krsna-sakti-traya (12)

Everything in Gauda-mandala - including the water, land and trees - is transcendental. The three spiritual potencies of Sri Krsna - sandhini, samvit and hladinī - are always present here. (12)

The transcendental dhama is a transformation of sandhini-sakti -

svarupa-saktira jei sandhini-prabhava tara parinati ei dhamera svabhava (13)

The constitutional nature of the transcendental dhama is a transformation of the sandhini-potency. Sandhini is a division of svarupa-sakti, the Lord's internal energy. (13)

The ignorant conditioned soul's vision of the dhama -

prabhu-lila-pltha-rupe dhama nitya haya acintya-saktira karya prapahcika naya (14)

tabe je e dhame dekhe prapahcera sama baddha-jlve tahe haya avidya-vibhrama (15)

This dhama is eternal because it is the place of Srīman Mahāprabhu's pastimes. None of the functions of the Supreme Lord's inconceivable potency (acintya-sakti) are material. Nevertheless, conditioned souls misled by ignorance perceive the dhama from an external perspective, as merely the material world. (14-15)

meghacchanna caksu dekhe surya acchadita divakara nahi kabhu haya meghavṛta (16)

sei-rupa e gauda-mandala cid-akara prapahcika jana dekhe jadera vikara (17)

One whose vision is covered by a cloud may think that the cloud is covering the sun, but the sun cannot be covered by a cloud. Similarly, although this Gauda-mandala is transcendental, one with material intelligence sees the dhama as material. (16-17)

Darsana of this transcendental abode by Sri Nityananda Prabhu's mercy -

nityananda-krpa ja'ra prati kabhu haya se dekhe ananda-dhama sarvatra cinmaya (18)

Whoever gets the mercy of Sri Nityananda Prabhu will perceive the spiritual nature of the blissful dhama. (18)

ganga-yamunadi tatha sada vidyamana sapta-puri prayagadi ache sthane sthana (19)

To such a person, it is revealed that Ganga, Yamuna, Sarasvati, Godavari and other holy rivers perpetually flow together here, and that Prayaga and the other seven holy cities are present at various important places. (19)

saksat vaikuntha-tattva e gauda-mandala

bhagyavan jiva taha dekhe niramala (20)

The fortunate living entity beholds this Gauda-mandala as the pure and manifest realm of Vaikuntha. (20)

Why cannot everyone behold the transcendental dhama? -

svarupa-saktira chaya maya bali jare prabhura ajnaya nija prabhava vistare (21)

The shadow of the svarupa-sakti is called maya-sakti, or the illusory energy, and on the order of the Lord she spreads her power [of illusion]. (21)

bahirmukha jiva-caksu kare avarana cid-dhama-prabhava sabe na paya darsana (22)

This illusory energy covers the eyes of the living entities who have turned away from the Lord. For this reason, not everyone can perceive the influence of this transcendental abode. (22)

The true nature of the inhabitants of ^rl Gauda-mandala -

e gauda-mandale ja'ra vasa nirantara

bada bhagyavan sei samsara-bhitara (23)

Those who eternally reside in Gauda-mandala are the most fortunate in this material world. (23)

***deva-gane svarge thaki' dekhe sei jane caturbhujā syama-kanti apurva
gathane (24)***

When the demigods in Svarga see people living in Gauda-mandala, they perceive them all as having four arms, darkish complexions, and an astonishingly beautiful body with good stature and strength. (24)

The true nature of the inhabitants of Sri Navadvipa-dhama -

***sola-krosa-navadvipa-dhama-vasi jata gaura-kanti, sada nama-sankirtane rata
(25)***

All the inhabitants of this thirty-two mile (sixteen kosas) area of Sri Navadvipa-dhama have a golden (gaura) complexion, and they are always absorbed in nama-sankirtana. (25)

Sri Brahma's glorification of the residents of Navadvipa –

***brahma-adi deva-gane antariksa haite navadvipa-vasi-gane puje nana-mate
(26)***

Even Brahma and other demigods from the celestial realm worship the inhabitants of Navadvipa in various ways. (26)

***brahma bale,—“kabe mora hena bhagya ha'be navadvipe trna-kalevara paba
jabe (27)***

***sri-gaura-carana-seva kare jata jana ta-sabara pada-renu labhiba takhana
(28)***

Lord Brahma prays, “When will I be fortunate enough to take birth even as a blade of grass in Navadvipa? If someone asks why I should desire such a birth even though I am Brahma, I will answer, ‘O brother, in this way I will obtain the foot-dust of all the devotees engaged in the service of Sri Gaurāṅga Mahāprabhu's divine feet. This would be impossible otherwise.’ (27-28)

haya, more gauracandra vancana kariya

brahmandera adhipati rakhila kariya (29)

“Alas, alas, Sri Gauracandra tricked me and made me the master of the universe. (29)

kabe mora karma-granthi haibe chedana abhimana tyaji mora suddha ha'be mana (30)

“When will the binding knots of my fruitive activities be cut open? When will my mind become pure as I give up false pride? (30)

adhikara-buddhi mora kabe ha'be ksaya suddha dasa ha'ye paba gaura-padasraya” (31)

“When will my self-conception that ‘I am the creator of this universe’ vanish? When will I become a pure servant of Sri Gauranga Mahaprabhu and attain the shelter of His lotus feet?” (31)

The greatly glorious Sri Navadvipa-dhama -

deva-gana, rsi-gana, rudra-gana jata

sthane-sthane navadvipe vaise avirata (32)

Demigods, sages, Rudras and so forth reside in different places of Sri Navadvipa. (32)

cira-kala tapa kari' jivana kataya

tabu nityananda-krpa se sabe na paya (33)

Even though they all have long since spent their lives engaged in austerities, they still could not receive the mercy of Sri Nityananda Prabhu. (33)

It is impossible to get Sri Gaura-Nityananda's mercy as long as the false ego remains -

deva-buddhi jatadina nahi jaya dure jatadina dainya-bhava mane nahi sphure (34)

tatadina sri-gaura-nitai-krpadhana brahma-siva nahi paya kariya yatana (35)

Unless demigods such as Brahma and Siva abandon the mindset that “I am a

demigod” and humility awakens in their heart, they are unable to receive the treasure of Sri Gaura-Nityananda's mercy despite great endeavour, what to speak of others. (34-35)

The author’s entreaty that the reader faithfully hear narrations of these pastimes further on -

ei saba katha age haibe prakasa yatna kari’ suna bhai kariya visvasa (36)

All of these topics will be narrated further on in this book. O brothers, listen to them carefully and faithfully. (36)

The destination of a person using mundane logic [to understand transcendental topics] -

e-saba visaye bhai tarka parihara tarka se apartha ati amangaldkara (37)

O brothers, avoid using mundane logic in regard to these topics because logic is useless and inauspicious. (37)

sri-caitanya-lila haya gabhira sagara moca-khola-rupa tarka tathaya phanpara (38)

Sri Caitanya Mahaprabhu’s pastimes are like a deep ocean. On the contrary, mundane logic is as troublesome as the many layers of skin that cover banana flowers. (38)

tarka kari’ e samsara tarite je caya viphalatahara cesta, kichui na paya (39)

The efforts of one using mundane logic to attain deliverance from the material world are unsuccessful. Nothing is gained in such endeavour. (39)

The destination of one who accepts the shelter of the saints and the holy scriptures -

tarke jalanjali diya sadhu-sastra dhare acire caitanya-labha sei jana kare (40)

One who abandons mundane logic and takes shelter of only sadhus and sastras quickly attains the mercy of Sri Caitanya Mahaprabhu. (40)

sruti-smrti-tantra-sastra avirata gaya nadiya-mahatmya nityanandera ajnaya (41)

Following the order of Sri Nityananda Prabhu, the Srutis, Smrtis, Tantras and all other scriptures always praise the majesty of Sri Navadvipa. (41)

sei saba sastra pada sadhu-vakya mana

tabe ta' haibe tava navadvipa-jnana (42)

Study all these scriptures and have faith in the words of the sadhus; then you will understand the glories of Sri Navadvipa. (42)

Only Navadvipa-dhama is powerful in Kali-yuga -

kali-kale tirtha-saba atyanta durbala navadvipa tirtha matra parama prabala (43)

All sacred places are extremely weak in Kali- yuga. Sri Navadvipa-dhama alone is supremely powerful. (43)

prabhura icchaya sei tirtha bahu dina aprakata mahima achila sphurti-hina (44)

By the desire of the Lord, this holy abode and its glories remained unmanifest for an extremely long time. (44)

The most merciful and compassionate Supreme Lord is concerned for the well-being of the jivas -

kalira prabhava jabe atyanta badila anya tirtha svabhavatah nisteja haila (45)

jivera mangala lagi' purusa-pradhana mane-mane cinta kari' karila vidhana (46)

When the influence of Kali-yuga greatly increased and all the holy places consequently lost their power, the Supreme Lord, out of His concern for the well-being of the living beings, searched for a remedy to help them. (45-46)

pida bujhi' vaidya-raja ausadha khaoyaya kathina ausadha deya kathina

pidaya (47)

ebe kali ghora haila, roga haila bhari kathina ausadha bina nivarite nari (48)

The Supreme Lord thought, “An expert doctor gives medicine to his patient after understanding his patient’s suffering. If the patient is very sick, the doctor gives him especially potent medicine. Similarly, in the fearsome Kali-yuga, the people have developed a severe disease that cannot be cured without an extremely potent medicine. (47-48)

atisaya gopane rakhinu jei dhama atisaya gopane rakhinu jei nama (49)

atisaya gopane rakhinu jei rupa prakasa na kaile jiva taribe kirupa (50)

“How will these living beings attain deliverance if I will not, even now, manifest the name and the divine form of My holy abode, which I so far have kept concealed? (49—50)

The eternal relationship between the jiva and the Supreme Lord -

jiva’ta amara dasa, ami tara prabhu ami na tarile sei na taribe kabhu (51)

“All living entities are My servants and I am their master. If I do not liberate them, then who will? Without My mercy they can never be delivered.” (51)

ei bali’ sri-caitanya haila prakasa nija-nama, nija-dhama, la’ye nija-dasa (52)

Thinking in this way, Sri Caitanya Mahaprabhu appeared in Sri Dhama Navadvipa along with His holy name, His abode and His servants. (52)

The Supreme Lord’s resolve always comes true -

prabhura pratijna ei haya sarvakala tariba sakala jiva ghuca’ba janjala (53)

The Supreme Lord always promises that He will liberate all jivas and dispel all of their tribulations. (53)

brahmara durlabha dhana bila’ba samsare patrapatra na bachiba ei avatare (54)

“I will bestow upon every person in this material world a treasure (prema) that is

rare for even Brahma to obtain. In this incarnation, I will not consider who is a fit or an unfit recipient of this treasure. (54)

Sriman Mahaprabhu's promise to destroy Kali's influence -

dekhiba kirupe kali jivera kare nasa navadvipa-dhama ami kariba prakasa (55)

sei dhame kalira bhangiba visadanta kirtana kariya jive kari atma-satha (56)

“I will see how Kali destroys the living beings when I manifest My Navadvipa-dhama. In that sacred abode, I will break the poisonous teeth of Kali. Performing kirtana, I will make the living entities My own. (55-56)

Sriman Mahaprabhu's prophecy -

jatadura mama nama haibe kirtana tatadura haibe ta' kalira damana (57)

“According to the magnitude of the chanting of My names, [the influence of] Kali-yuga will be subdued. [In other words, Kali-yuga will flee far away from the places where the holy name is chanted.]” (57)

ei bali' gaurahari kalira sandhyaya

prakasila navadvipa svaklya mayaya (58)

Thinking thus, Sri Gaurahari manifested Navadvipa-dhama at the beginning of Kali-yuga by His internal potency (yogamaya). (58)

chaya samvariya nitya svarupa-vilasa gauracandra gauda-bhume karila prakasa (59)

Sri Gauracandra manifested His eternal pastimes in Gauda-bhumi, after removing His illusory energy (mahamaya), who is the shadow of His svarupa-sakti yogamaya. (59)

The most unfortunate person -

emana dayalu prabhu je-jana na bhaje emana acintya dhama jei jana tyaje (60)

ei kali-kale ta'ra sama bhagya-hina na dekhi jagate ara socaniya dina (61)

In Kali-yuga, there is no one more unfortunate and wretched than that person who does not worship such a supremely merciful Lord and who rejects such an inconceivable holy abode. (60-61)

The desire of the author -

ataeva chadi' bhai anya vancha rati navadvipa-dhame matra hao ekamati (62)

Therefore, O brothers, give up all other desires and fix your mind only on Sri Navadvipa- dhama; that is, please reside in Sri Navadvipa- dhama. (62)

The author's prayer to attain his desired service -

jahnava-nitai-padachaya jara asa se bhaktivinoda kare e tattva prakasa (63)

Desiring to attain the cooling shade of Sri Nityananda Prabhu's and Sri Jahnava-devi's lotus feet, Bhaktivinoda is revealing this truth. (63)

Thus Ends Chapter Two

Chapter 3

Mangalacarana (Auspicious Invocation) -

jaya jaya navadvipa-candra saci-suta jaya jaya nityananda-rayā avadhuta (1)

All glories, all glories to Sri Saci-nandana, the moon of Sri Navadvipa! All glories, all glories to Sri Nityananda Prabhu, the avadhuta! (1)

jaya jaya sri-advaita-prabhu mahasaya gadadhara srivasa pandita jaya jaya (2)

All glories, all glories to Sri Advaita Acarya! All glories, all glories to Sri Gadadhara Pandita and Srivasa Pandita! (2)

jaya jaya navadvipa-dhama sarva-dhama-sara jei dhama-saha gauracandra-avatara (3)

All glories, all glories to the holiest of all holy abodes, Sri Navadvipa-dhama. Sri Gauracandra descended together with this dhama. (3)

Beginning of the description of pastime places within the thirty- two mile Sri Navadvipa-dhama -

sola-krosa navadvipa-madhya jaha-jaha

varniba ekhana bhakta-gana suna taha (4)

O devotees, I will now describe the different places within the sixteen kosas Navadvipa. All of you should listen. (4)

Rivers Flowing Through Sri Navadvipa

sola-krosa-madhya navadvipera pramana sodasa pravaha tatha sada vidyamana (5)

Sixteen rivers are situated eternally in the sixteen kosas Sri Navadvipa-dhama. (5)

mula-ganga purva-tire dvipa-catustaya

tanhara pascime sada panca-dvipa raya (6)

Four dvlpas, or islands, exist eternally on Ganga's eastern bank, and on her western bank are five islands. (6)

svardhuni-pravaha saba bedi' dvipa-gane

navadvipa-dhame sobha deya anuksane (7)

Svardhuni (Bhagavati Bhagirathi-Ganga) flows encircling all these islands, thus eternally increasing the splendour of Sri Navadvipa- dhama. (7)

madhye mula ganga-devi rahe anuksana

apara pravahe anya punya-nadi-gana (8)

The original Ganga-devi always flows through the centre of Navadvipa-dhama, and many other rivers who purify the world flow here and there throughout Sri Navadvipa-dhama. (8)

gangara nikate bahe yamuna-sundari

anya dhara-madhye sarasvati vidyadhari (9)

Beautiful Sri Yamuna Maharani flows with Bhagavati Bhagirathi-Ganga next to the western bank, and the presiding goddess of learning, Sarasvati, flows within another stream. (9)

tamraparni krtamala brahmaputra-traya yamunara purva-bhage dirgha dharamaya (10)

In the eastern part of the Yamuna, the strong and swift rivers Tamraparni, Krtamala and Brahmaputra flow. (10)

sarayu, narmada, sindhu, kaveri, gomati prasthe bahe godavari saha drutagati (11)

Sarayu, Narmada, Sindhu, Kaveri, Gomati and other holy rivers who purify this world flow with mighty speed together with Sri Godavari. (11)

ei saba dhara paraspara kari' cheda

eka navadvipe navavidha kare bheda (12)

As separate currents, these rivers divide Sri Navadvipa into nine parts. (12)

prabhura icchaya kabhu dhara suska haya punah iccha haila dhara haya jalamaya (13)

According to the Lord's desire, these rivers sometimes dry out and then again become filled with water. (13)

prabhura icchaya kabhu dube kona sthana prabhura icchaya punah deya ta' darsana (14)

According to the Lord's desire, a place will sometimes become immersed in water and then again give darsana. (14)

niravadhi eirupa dhama lila kare

bhagyavan jana prati sarvakala sphure (15)

Although the dhama continuously performs pastimes in this way, it is always manifest for the most fortunate person. (15)

utkata vasana yadi bhakta-hrde haya sarva-dvipa sarva-dhara darsana milaya (16)

The devotee who has a strong desire within the heart to behold these rivers will attain darsana of all the islands and rivers. (16)

kabhu svapne, kabhu dhyane, kabhu drsti-yoge dhamera darsana paya bhaktira samyoge (17)

This kind of devotee will sometimes attain, by the help of his devotion, a vision of the dhama in dreams, sometimes in meditation and sometimes even directly with his eyes. (17)

Sri Antardvipa

ganga-yamunara yoge jei dvipa raya antardvipa tara nama sarva-sastre kaya (18)

All holy scriptures call the island formed at the confluence of the rivers Ganga and Yamuna Antardvipa. (18)

antardvipa-madhye ache pitha mayapura jathaya janmila prabhu caitanya-thakura (19)

Sriman Mahaprabhu took birth in Mayapura- Yogapitha in the centre of Antardvipa. (19)

Mayapura is Gokula-Mahavana of Vraja –

golokera antarvarti jei mahavana mayapura navadvipe jana bhakta-gana (20)

Gokula-Mahavana in Goloka corresponds with Mayapura in Sri Navadvipa-dhama. (20)

All dhama and tirthas are present in Sri Navadvipa-dhama -

svetadvipa, vaikuntha, goloka, vrndavana navadvipe saba tattva ache sarvaksana (21)

Svetadvipa, Vaikuntha, Goloka and Sri Vrndavana are always splendidly situated in Sri Navadvipa-dhama. (21)

ayodhya, mathura, maya, kasi, kanci ara avantl, dvaraka sei purl sapta sara (22)

navadvipe se-samasta nija-nija sthane nitya vidyamana gauracandrera vidhane (23)

According to Sriman Mahaprabhu's arrangement, the seven holy cities - Ayodhya, Mathura, Maya (Haridvara), Kasi, Kanci, Avanti (Ujjain) and Dvaraka - are eternally situated in their respective places in Sri Navadvipa-dhama. (22-23)

gangadvara mayara svarupa mayapura jahara mahatmya sastre achaye pracura (24)

The city Maya (Haridvara) at Gangadvara is situated in its actual form in Mayapura. The excellence of this place is described repeatedly throughout the scriptures. (24)

sei mayapure je jaya eka-bara anayase haya sei jada-maya para (25)

One who even once visits Mayapura, the residence of all sacred places, easily crosses the material realm. (25)

The fruit of wandering throughout Mayapura -

mayapure bhramile mayara adhikara

dure jaya, janma kabhu nahe ara bara (26)

One who wanders throughout Mayapura becomes freed from the control of the illusory energy and from taking birth in this material world again. (26)

Rules for Performing

Sri Navadvipa-dhama Parikrama

mayapura-uttare simantadvipa haya parikrama-vidhi sadhu-sastre sada kaya (27)

antardvipe mayapura kariya darsana sri-simantadvipe cala vijna bhakta-jana (28)

Simantadvipa is situated to the north of Sri Mayapura. With regard to the procedure of parikrama [of Navadvipa], saints and holy scriptures consistently state, “O learned devotees, please proceed to Sri Simantadvipa after visiting Antardvipa Sri Mayapura. (27-28)

godrumakhyadvlpa haya mayara daksine taha bhrami cala madhyadvlpe hrsta-mane (29)

“After visiting Simantadvipa take darsana of the island named Godruma, situated south of Mayapura. Then blissfully go to Madhyadvipa. (29)

ei cari-dvlpa jahnavlra purva-tlre dekhiya jahnavl para hao dhlre-dhlre (30)

“These four islands (Antardvipa, Simanta- dvipa, Godrumadvipa and Madhyadvipa) are situated on the river Jahnavi’s eastern bank.

After taking darsana of them, reverentially cross the river Jahnavi Ganga (by taking acamana and bathing in her waters, and then glorifying her with the prayer, ‘Only by your mercy is it possible to attain darsana of the dhama’). Then take darsana of the other five islands (Koladvipa, Rtudvipa, Jahnudvipa, Modadrumadvipa and Rudradvipa). (30)

koladvipa anayOse kariya bhramana rtudvipa-sobha tabe kara darasana (31)

“Effortlessly walk around Koladvipa, and then behold the splendour of Rtudvipa. (31)

tarapara jahnudvipa parama sundara dekhi’ modadrumadvipe cala vijna-vara (32)

“O best of scholars, afterwards proceed to the supremely beautiful Jahnudvipa, and then continue to Modadrumadvipa. (32)

rudradvipa dekha punah ganga ha’ye para bhrami’ mayapura bhakta cala ara bara (33)

“After visiting Modadrumadvipa take darsana of Rudradvipa, then again cross the Ganga and walk to Mayapura. (33)

tathaya sri-jagannatha-sacira mandire prabhura darsane pravesaha dhire-dhire (34)

“In Mayapura, respectfully enter Jagannatha MiSra and Mother SacI’s temple (Yogapltha) to take darsana of Mahaprabhu. [Enter the Yogapltha performing nama-sanklirtana and begging for the mercy of the nearby pastime places, and beg forgiveness for offences committed consciously or unconsciously during the circumambulation of the dhama.]” (34)

sarvakale eirupa parikrama haya jivera ananta sukha-praptira alaya (35)

This is always the procedure for performing the sixteen kosas NavadvIpa-dhama parikrama. This parikrama is the abode for the jivas to attain unlimited happiness. (35)

The Best Time for Performing Parikrama

visesatah makari-saptami-tithi gate phalguni-purnimavadhi srestha sarva-mate (36)

According to the opinion of all devotees, the best time for performing parikrama is from Makar-saptami to Phalguna-purnima. (36)

The fruit of taking darsana of Mayapura on Gaura-purnima —

parikrama samadhiya jei mahajana janmadine mayapura karena darsana (37)

nitai-gauranga ta're krpa vitariya bhakti-adhikari kare pada-chaya diya (38)

One who, after completing the parikrama of Sri Navadvipa-dhama, takes darsana of Mayapura on Sri Gaura-purnima will attain qualification for bhakti through the mercy of the shade of Sri Gauranga Mahaprabhu's and Sri Nityananda's divine feet. (37-38)

sanksepe kahinu parikrama-vivarana vistariya bali ebe karaha sravana (39)

In this chapter I have in brief presented a description of the parikrama [of Sri Navadvipa-dhama]. Now, in the following chapters, I will describe it in detail. Please listen attentively. (39)

The fruit of performing Sri Gauda-mandala parikrama—

jei jana bhrame ekavimsati yojana acire labhaya sei gaura-prema-dhana (40)

One who performs parikrama of the 168 miles (twenty-one yojana) of Sri Gauda-mandala quickly obtains the treasure of gaura-prema. (40)

The author's prayer to attain his desired service—

jahnava-nitai-pada-chaya jara asa e bhaktivinoda kare e tattva prakasa (41)

Bhaktivinoda, whose only desire is to attain the cooling shade of the lotus feet of Sri Nityananda Prabhu and Sri Jahnava-devi, reveals this truth. (41)

Thus Ends Chapter Three

Chapter 4

Mangalacarana (Auspicious Invocation) -

jaya jaya navadvipa-candra saci-suta jaya jaya nityananda-rayā avadhuta (1)

All glories, all glories to Sri Saci-nandana, the moon of Navadvipa! All glories, all glories to Sri Nityananda Prabhu, the avadhuta! (1)

jaya jaya navadvipa sarva-dhama-sara jathaya haila caitanya avatara (2)

All glories, all glories to the essence of all holy abodes, Sri Navadvipa-dhama, where Sri Kṛṣṇa Caitanya Mahāprabhu has descended. (2)

The result of staying only one day in Navadvipa -

sarva-tirthe vasa kari' jei phala pai navadvipe labhi taha ekadine bhai (3)

O brother, the result one obtains by residing at any of the other holy places for many days will be received by residing for only one day in Sri Navadvipa. (3)

Description of Sri Navadvipa parikrama according to the scriptures -

sei navadvipa-parikrama-vivarana sastra alociya gai suna sadhu-jana (4)

Listen, O saintly persons, as I sing the description found in the scriptures of the parikrama of this Sri Navadvipa-dhama. (4)

The treasure of the author's life -

sastrera likhana ara vaisnava-vacana prabhu-ajna—ei tina mama prana-dhana (5)

e tine asraya kari kariba varnana nadiya-bhramana-vidhi suna sarva-jana (6)

The message of the holy scriptures, the words of the Vaisnavas and the order of Sriman Mahāprabhu - these three are the treasures of my life. Taking shelter of these three, I will describe the procedure of Sri Navadvipa parikrama. All of you please listen. (5-6)

Sri Jiva Gosvami Leaving Home

sri-jiva-gosvami jabe chadilena ghara ‘nadiya’ ‘nadiya’ bali vyakula antara (7)

When Sri Jiva Gosvami gave up his home, he called out “Nadiya, Nadiya” with an anxious heart. (7)

candradvipa chadi’ tenha jata patha cale

bhase dui caksu tan’ra nayanera jale (8)

For the entire journey from his place of residence, Candradvipa, to Sri Navadvipa-dhama, streams of tears flowed from his eyes. (8)

Sri Jiva Gosvami’s prayer to attain his desired goal at the time of leaving his home -

ha gauranga nityananda jivera jivana kabe more krpa kari’ dibe darsana (9)

While crying he called out with a loud voice, “O life of the living entities, O Sri Gauranga, O Nityananda Prabhu, when will You bestow Your mercy upon me and give me Your darsana! (9)

ha! ha! navadvipa-dhama sarva-dhama-sara

kabe va dekhiba ami, bale barabara (10)

“Alas, alas, O Sri Navadvipa-dhama, the essence of all holy abodes, when will I receive your darsana!” Repeatedly crying out like this, he continued on his way. (10)

Sri Jiva Gosvami's divine form -

kaisora vayasa jiva sundara gathana vairagyera parakastha apurva darsana (11)

Sri Jiva Gosvami's unprecedented beauty was due to his youthfulness, his handsome well-built body and his extreme renunciation. (11)

caliya-caliya katadine mahasaya navadvipe uttarila sada premamaya (12)

After many days of walking, Sri Jiva Gosvami reached Sri Navadvipa-dhama. His heart was always overwhelmed with feelings of prema. (12)

Sri Jiva's condition upon only beholding Navadvipa -

dura haite navadvipa kari' darasana dandavat ha'ye pade paya acetana (13)

Seeing Sri Navadvipa-dhama from a distance, he offered his obeisances and became unconscious. (13)

Sri Jiva is entering Sri Navadvipa -

kataksana pare nija citta kari' sthira pravesila navadvipe pulaka-sarira (14)

After some time, he calmed down. With the hairs on his body standing on end, he entered Sri Navadvipa-dhama. (14)

barakona-ghate asi' jijnase sabare

kotha prabhu nityananda dekhao amare (15)

Upon arriving at Barakona-ghara he inquired from everyone, "Where is Sri Nityananda Prabhu? Please show me." (15)

sri-jivera bhava dekhi' kona mahajana prabhu nityananda jatha laya tataksana (16)

Seeing Sri Jiva Gosvami immersed in deep ecstasy, a virtuous man took him to where Sri Nityananda Prabhu was staying. (16)

Knowing about Sri Jiva's arrival, Sri Nityananda Prabhu's heart became filled with joy -

hetha prabhu nityananda atta-atta hasi sri-jiva asibe bali' antare ullasi (17)

Sri Nityananda Prabhu knew in His heart that Sri Jiva was coming to see Him right then. Extremely blissful, He laughed loudly. (17)

ajna dila dasa-gane sri-jive anite

aneka vaisnava jaya 'sri-jive' sambodhite (18)

Sri Nityananda Prabhu ordered His servants to search for Sri Jiva and bring him near to Him. Many Vaisnavas went here and there, searching and calling out for Sri Jiva. (18)

sattvika-vikara-purna ‘sri-jivera’ sarira

dekhi’ ‘jiva’ bali’ sabe karilena sthira (19)

When they saw Sri Jiva Gosvami’s body decorated with divine, ecstatic symptoms, they could understand that this was, without a doubt, Jiva Gosvami. (19)

keha-keha age giya maha-prema-bhare nityananda-prabhu-ajna vijnapana kare (20)

Someone came forward, and with great prema told Jiva about Sri Nityananda Prabhu’s order. (20)

Sri Jiva’s condition just upon hearing Sri Nityananda Prabhu’s name -

prabhu nityananda-nama kariya sravana dharanite pade jiva ha’ye acetana (21)

Upon hearing the name of Sri Nityananda Prabhu, Sri Jiva became unconscious and fell to the ground. (21)

ksaneka uthiya bale bada bhagya mama prabhu-nityananda-krpa paila adhama (22)

After some time, Sri Jiva got up and said, “I am most fortunate. Even such a wretched person as me has received the mercy of Sri Nityananda Prabhu.” (22)

Sri Jiva's proper behaviour with the Vaisnavas -

se-saba vaisnava-gane dandavat ha’ye pranama karaye ‘jiva’ praphulla hrdaye (23)

Sri Jiva's prayer at the Vaisnava's lotus feet –

bale, tumi sabe more haile sadaya nityananda-pada-pai sarva-sastre kaya (24)

With a joyful heart, Sri Jiva Gosvami offered his prostrated obeisances to all those Vaisnavas and prayed, “If all of you bestow your mercy upon a person like me, then I can also attain the lotus feet of Sri Nityananda Prabhu. All the sastras proclaim this.” (23-24)

jivera saubhagya heri’ kateka vaisnava caranera dhuli laya kariya utsava (25)

Seeing the great fortune of Sri Jiva Gosvami, some of the Vaisnavas took the dust of his feet and observed a festival. In other words, with delighted hearts they smeared that dust over their bodies. (25)

sabe mili’ jive laya nityananda jatha vaisnave vestita kabhu kahe krsna-katha (26)

They all took Jiva Gosvami to Sri Nityananda Prabhu who [in semi-internal consciousness] was from time to time singing the pastimes of Sri Krsna in the midst of many Vaisnavas. (26)

Sri Jiva's condition upon seeing the unprecedented beauty of Sri Nityananda Prabhu -

prabhu nityanandera dekhiya divya-rupa jivera sarire haya bhava aparupa (27)

Upon seeing the transcendental form of Sri Nityananda Prabhu, extraordinary transcendental emotions arose in the body of Jiva Gosvami. (27)

ki apurva rupa aja herinu baliya padila dharanitale acetana haiya (28)

“Ah, what an unprecedented beauty I behold today!” Exclaiming like this, Sri Jiva fell to the ground unconscious. (28)

Sri Jiva’s meeting with Sri Nityananda Prabhu -

maha-krpa-vase prabhu nityananda-raya jive uthaiya laya apanara paya (29)

Sri Nityananda Prabhu, who is supremely compassionate, lifted Jiva up and accepted him as His own associate. (29)

vyasta ha’ye sri-jiva-gosvami dandaila kara judi’ nityanande kahite lagila (30)

Sri Jiva Gosvami, overcome with emotion, stood up with folded hands and began to speak to Sri Nityananda Prabhu. (30)

Sri Jiva's Glorification of Sri Nityananda Prabhu

visva-rupa visva-dhama tumi balarama ami jiva kiba jani tava gunagrama (31)

“O Lord, You are the form of the universe, the abode of the universe and directly Sri Balarama. What do I know of Your noble virtues? (31)

tumi mora prabhu nitya, ami tava dasa tomara carana-chaya ekamatra asa (32)

“You are my eternal Master and I am Your eternal servant. My only longing is to attain shelter at Your lotus feet. (32)

tumi ja're kara daya sei anayase sri-caitanya-pada paya, prema-jale bhase (33)

“One who receives Your mercy can easily attain Sri Caitanya Mahaprabhu's lotus feet and become immersed in nectar-like prema. (33)

Without Sri Nityananda Prabhu's mercy it is impossible to obtain the mercy of Sriman Mahaprabhu -

tomara karuna bina gaura nahi paya

sata janma bhaje yadi gaurange hiyaya (34)

“Even if someone worships Sri Gauranga in his heart for hundreds of births, without Your mercy, he will not be able to attain Sriman Mahaprabhu. (34)

gaura danda kare yadi tumi raksa kara

tumi ja're danda kara gaura tara para (35)

“If Sri Gaurahari wishes to punish someone, You can protect him. But, if You punish someone, Sriman Mahaprabhu will never protect that person. (35)

Sri Jiva's prayer at Sri Nityananda Prabhu's lotus feet –

ataeva prabhu tava carana-kamale lainu sarana ami sukrтира bale (36)

“Therefore, O Lord, on the strength of my pious credits I have received shelter at Your lotus feet. (36)

tumi krpa kari’ more deha anumati

sri-gaura darsana pai, gaure hau rati (37)

“Please give me Your mercy and approval that I may obtain Sri Gauranga Mahaprabhu's darsana and develop attachment to Him. (37)

Sri Jiva Gosvami’s Humble Description of His Good Fortune

jabe ramakeli-grame sri-gauranga-raya

amara pitrvya-dvaye lailena paya (38)

sei-kale sisu ami sajala nayane herilama gaura-rupa sada jage mane (39)

“In my childhood, Sri Gauranga Mahaprabhu visited the village of Ramakeli and gave my two uncles shelter at His lotus feet. Since that time, when my tear-filled eyes first beheld the form of Sri Gaura, this same form has appeared constantly within my heart. (38-39)

sri-gauranga-pade padi’ karinu pranati sri-anga sparsiya sukha pailama ati (40)

“I fell at Sri Gauranga’s lotus feet and offered my obeisances. Touching His divine body, I became filled with great happiness. (40)

sei-kale gaura more kahila vacana

ohe ‘jlva’ kara tumi sastra adhyayana (41)

adhyayana samapiya navadvipe cala nityananda-sri-carane paibe sakala (42)

“At that time Sri Gauranga Mahaprabhu told me, ‘O Jiva, now study the holy scriptures. When you have finished go to Sri Navadvipa, where you will receive everything at the lotus feet of Sri Nityananda Prabhu.’ (41-42)

sei ajna sire dhari’ ami akincana yathasadhya vidya kariyachi uparjana (43)

“Being destitute, I took His [Mahaprabhu’s] order to heart and learned as much as I could. (43)

candradvipe padilama sahityadi jata vedanta-acarya nahi pai mana mata (44)

“In Candradvipa, I studied literature and other subjects, but I could not find any vedanta- acarya to my liking. (44)

Sriman Mahaprabhu's order to Sri JIva Gosvami –

prabhu ajna dila more vedanta padite vedanta-sammata krsna-bhakti prakasite (45)

“Sriman Mahaprabhu instructed me to study the Vedanta and to reveal krsna-bhakti in accordance with it. (45)

ailama navadvipe tomara carane jeirupa ajna haya kari acarane (46)

“Now I have come to Navadvipa and surrendered unto Your lotus feet. I will carry out whatever order You give me. (46)

ajna haya jai ksetre prabhura carane

vedanta padiba sarvabhaumera sadane (47)

“If You give me permission, I will go to Sri Ksetra-mandala (Puri). There, I may take darsana of the Lord’s lotus feet and study Vedanta at the residence of Sarvabhauma Bhattacharya.” (47)

jivera madhura vakye nityananda-raya

jive kole kari’ kande dhairya nahi paya (48)

After hearing the sweet words of Jiva, Sri Nityananda Prabhu took him on His lap and, unable to check Himself, began to weep. (48)

bale suna, ohe ‘jiva’ nigudha vacana sarva-tattva avagata rupa-sanatana (49)

Sri Nityananda Prabhu said, “O Jiva, hear My confidential words: RQpa and

Sanatana know all the established philosophical truths (tattvas). (49)

Sriman Mahaprabhu's order to Sri Nityananda Prabhu before the arrival of Sri Jiva -

prabhu more ajna dila balite tomaya

ksetre nahi jao tumi, na raha hethaya (50)

“Sriman Mahaprabhu has ordered Me to tell you to neither go to Ksetra-mandala (Puri) nor to stay here. (50)

tumi ara rupa-sanatana dui bhai prabhura ekanta dasa janena sabai (51)

“Everyone knows that you and the two brothers, Rupa and Sanatana, are Mahaprabhu's one-pointed servants. (51)

Sri Nityananda Prabhu's Order to Sri Jiva

toma-prati ajna ei varanasi giya

vacaspati nikatete vedanta padiya (52)

“My order to you is this: Go to Varanasi and study Vedanta under Sri Madhusudana Vacaspati(1). (52)

(1) Sri Madhusudana Vacaspati was Sri Sarabhauma Bhattacharya's disciple. He studied all the commentaries of Vedanta-sutra, such as Sankara-bhasya and Ramanuja's Sn-bhasya, under Sri Sarvabhauma Bhattacharya. In particular, he studied the commentary on Vedanta-sutra that Sri Sarvabhauma Bhattacharya heard from Sriman Mahaprabhu Gaurahari. Sriman Mahaprabhu ordered Vacaspati to live in Kasi and teach. Vyasatirtha, of the Sri Madhva sampradaya, composed one small book named Mani-manjan in order to refute the advaitavada philosophy. Upon reading this book, the advaitavadis, or mayavadis, became bewildered and disturbed. At this time, they surrendered to Sri Madhusudana Vacaspati and after being repeatedly petitioned by them, Sri Madhusudana Vacaspati composed the treatise Advaita-siddhi. In this well-known book, he tried to refute the arguments against mayavada presented in

Mani-manjari. However, Vacaspati was unable to give a satisfactory rebuttal to the sound reason and logic presented therein.

ekebare jaha tatha haite vrndavana tatha krpa karibena rupa-sanatana (53)

“From there go straight to Vrndavana, where you will receive the mercy of Sri Rupa and Sri Sanatana. (53)

rupera anuga ha’ye yugala-bhajana kara tatha vedantadi sastra-alapana (54)

“Under the guidance of Sri Rupa, worship the Divine Couple Sri Radha-Krsna and deliberate upon the Vedanta and other sastras. (54)

Srimad-Bhagavatam is the genuine commentary on Vedanta- sutra -

bhagavata-sastra haya sarva-sastra sara vedanta-sutrera bhasya karaha pracara (55)

“You should preach that the spotless maha- purana Srimad-Bhagavatam (composed by Krsna-dvaipayana Sri Vedavyasa, the author of Vedanta-sutra) is the essence of all holy scriptures and the genuine commentary on Vedanta-sutra. (55)

sarvabhaume krpa kari’ gaumnga sri-hari brahma-sutra vyakhya kaila bhagavata dhari’ (56)

“You know already that while bestowing His mercy upon Sarvabhauma Bhattacarya, Sri Gaurahari explained SriBrahma-sutra [Vedanta- sutra] according to Srimad-Bhagavatam. (56)

sei vidya sarvabhauma sri-madhusudane sikhaila ksetra-dhame parama yatane (57)

“Sarvabhauma carefully taught this knowledge to Sri MadhusQdana Vacaspati in Sri Jagannatha Puri. (57)

sei madhu-vacaspati prabhu-ajha pe’ye ache varanasi dhame dekha tumi je’ye (58)

“On the order of the Lord, this same MadhusQdana Vacaspati now lives in

Varanasi. You should go there and meet him. (58)

Sri Madhusudana Vacaspati's Identity

bahye tenha sampradayi vaidantika haya sankari sannyasi tanra nicate padaya (59)

krame-krame sannyasi-ganera krpa kari gaurangera vyakhya siksa deya sutra dhari' (60)

“Externally MadhusQdana Vacaspati is a traditional Vedantist who teaches sannyasis of the Sankara sampradaya. However, at the appropriate time [when they have developed faith] he gives mercy to them by conveying the meaning of the sutras in accordance with Sri Gauranga Mahaprabhu's explanations. (59-60)

prthaka bhasyera ebe nahi prayojana

bhagavate kaya sutra-bhasyete ganana (61)

“Now there is no need to write a separate commentary on the Vedanta-sutra because all the sutras are truly explained in Srīmad- Bhagavatam. (61)

kale jabe bhasyera haibe prayojana 'sri-govinda-bhasya' tabe ha'be prakatana (62)

“When there will be a need for a commentary, Sri Govinda-bhasya will manifest itself. (62)

sarvabhauma-samparke sei gopinatha

sunila prabhura bhasya sarvabhauma-satha (63)

“Because Gopinatha [Acarya] is related to Sarvabhauma Bhattacharya, he also heard the commentary from Sri Mahaprabhu's mouth [when Mahaprabhu explained it to Sarvabhauma]. (63)

Sri Baladeva Vidyabhusana Prabhu is Sri Gopinatha Acarya –

kale tenha prabhura icchaya janma la'ye baladeva-dese ja'be jayapura-jaye (64)

“At the appropriate time, by the desire of the Lord, he [Gopinatha Acarya] will take birth as Baladeva [Vidyabhusana] and will conquer Jaipura. (64)

tatha sri-govinda bale bhasya prakasiya sevibe gauranga-pada jive nistariya (65)

“He will go there, reveal the commentary named Sri Govinda-bhasya, and liberate the jivas by manifesting service to Sri Gauranga Mahaprabhu’s lotus feet. (65)

(The deity of Śrīman Mahāprabhu served and worshipped by Śrī Baladeva Vidyābhūṣaṇa Prabhu is still present today at the Śrī Rādhā-Gopīnātha Temple in Jaipura.)

ei saba gudha katha rupa-sanatana sakala kahibe toma-prati dui-jana (66)

“The two brothers, Sri Rupa and Sri Sanatana, will tell you all these confidential topics in detail.” (66)

nityananda-vakya suni’ sri-jiva-gosai kandiya lotdya bhume samjnd dra ndi (67)

Hearing the words of Sri Nityananda Prabhu, Sri Jiva Gosvami started weeping and rolled on the ground. He then fell unconscious. (67)

Sri Nityananda Prabhu is infusing spiritual power in Sri Jiva –

krpa kari’ prabhu nija-carana-yugala sri-jivera sire dhari’ arpilena bala (68)

Sri Nityananda Prabhu bestowed His mercy on Sri Jiva Gosvami by putting His two lotus feet on his head, thus infusing him with spiritual strength. (68)

jaya sri-gauranga jaya nityananda-rayā baliya nacene ‘jiva’ vaisnava-sabhaya (69)

Sri Jiva Gosvami began to dance in the assembly of the Vaisnavas, chanting,

“All glories to Sri Gauranga! All glories to Nityananda Raya!” (69)

srivasadi chila tatha jata mahajana jive nityananda-krpa kari’ darasana (70)

sabe nace sri-gauranga nityananda bali’ maha-kalarave tatha haya hulusthali (71)

Seeing Sri Nityananda Prabhu’s mercy upon Jiva Gosvami, Srivasa and all the great devotees present there began to dance and chant the names of Sri Gauranga-Nityananda, making the place auspicious with their loud chanting. (70-71)

kataksana pare nrtya kari’ samvarana

jive la’ye nityananda basila takhana (72)

After some time, Sri Nityananda Prabhu stopped dancing, took Jiva with Him and sat down. (72)

jivera haila vasa srivasa-angane sandhya-kale aila punah prabhu darasane (73)

It was arranged for Sri Jiva Gosvami to stay in Srivasa-angana. [After staying in Srivasa-angana for some time,] Sri Jiva Gosvami again came to see Sri Nityananda Prabhu in the evening. (73)

nirjane basiya prabhu gaura-guna gaya sri-jiva asiya pade nityananda-paya (74)

Sri Nityananda Prabhu was sitting in solitude, singing the glories of Sri Gaurahari. Sri Jiva offered his obeisances at the Lord’s feet. (74)

Sri Jiva’s Enquiry Concerning the Tattva About Sri Navadvipa-dhama

yatna kari’ prabhu ta’re nikate basaya karajoda kari’ jiva svadainya janaya (75)

jiva bale,—“prabhu more karuna kariya navadvipa-dhama-tattva bala vivariya” (76)

With care, Sri Nityananda Prabhu seated Jiva next to Him. Sri Jiva Gosvami folded his hands and humbly said, “O Lord, please be merciful and describe in detail the true nature of Sri Navadvipa-dhama.” (75-76)

prabhu bale,—“ohe jiva, baliba tomaya atyanta nigudha tattva rakhibe hiyaya (77)

Sri Nityananda Prabhu said, “O Jiva, I will certainly tell you about this highly confidential topic, but you must keep it in your heart. (77)

yathatatha ebe iha na kara prakasa

prakata-lilara ante haibe vikasa (78)

“For now, do not reveal this tattva here and there. At the close of the Lord’s manifest pastimes, it will reveal itself naturally. (78)

Sri Nityananda Prabhu’s Description of Sri Navadvipa-dhama’s Real Nature

ei navadvipa haya sarva-dhama-sara sri-viraja-brahma-dhama-adi ha’ye para (79)

vaikunthera para svetadvipa sri-goloka tadante gokula, vrndavana, krsnaloka (80)

“This Navadvipa is the essence of all holy abodes. After crossing the river Sri Viraja, Brahma-dhama and so on, one comes to Vaikuntha. Beyond Vaikuntha is Svetadvipa, Sri Goloka. Above Sri Goloka is Krsnaloka - Gokula and Vrndavana. (79-80)

sei loka dui bhava haya ta’ prakasa madhurya-audarya-bhede rasera vikasa (81)

“This abode [Sri Krsnaloka] manifests in two transcendental moods (bhavas) that nourish rasa: sweetness (madhurya) and munificence (audarya). (81)

The distinguishing features of Sri Navadvipa-dhama and Sri Vrndavana-dhama -

madhurye audarya purna-rupe avasthita audarye madhurya purna-rupete

vihita (82)

tathapio je prakase madhurya pradhana vrndavana bali' taha jane bhagyavan (83)

“Although audarya exists in full within madhurya, and madhurya exists in full within audarya, that section [of Sri Krsnaloka] in which madhurya predominates is known by fortunate persons as Vrndavana. (82-83)

je-prakase audarya pradhana nitya haya sei navadvipa-dhama sarva vede kaya (84)

“And the section [of Sri Krsnaloka] in which audarya predominates is called Sri Navadvipa- dhama in all the Vedas. (84)

Sri Navadvipa and Sri Vrndavana are one in tattva –

vrndavana-navadvipe nahi kichu bheda rasera prakasa-bhede karaya prabheda (85)

“There is no difference between Vrndavana and Navadvipa; they are distinguished only by rasa. (85)

ei dhama nitya-siddha cinmaya ananta jada-buddhi jane ta'ra nahi paya anta (86)

“This dhama is eternally perfect, transcen-dental and unlimited. A person with material intelligence cannot fathom the extent of it. (86)

hladini-prabhava jiva chadi' jada-dharma nitya-siddha-jnana-bale paya tara dharma (87)

“Influenced by hladini-sakti, the living entities give up their material occupational duties (dharma) and attain their real dharma on the strength of eternally perfected knowledge. (87)

sarva navadvipa haya cinmaya-prakasa sei pithe sri-gauranga karena vilasa (88)

“Navadvipa in its entirety is a transcendental manifestation. Sri Gauranga

Mahaprabhu per-forms His pastimes in this very dhama. (88)

carmacakse loke dekhe prapanca-gathana

maya acchadiya rakhe nitya-niketana (89)

“With material eyes, people perceive this place to be like any other. This is because the illusory energy covers their eyes and hides the real eternal abode of the Lord. (89)

navadvipe maya nai jada desa-kala kichu tatha nahi ache jivera janjala (90)

“In Sri Navadvipa, there is no mundane place or time that is influenced by maya, and the jivas here are not entangled in material illusion. (90)

kintu karmabandha-krame jiva maya-vase navdvipa-dhame prapancika bhava pase (91)

“However, being bound by his fruitive activities, the jiva becomes controlled by illusion (maya) and sees Sri Navadvipa-dhama as a material place. (91)

bhagyakrame sadhu-sange premera udaya haya jabe, tabe dekhe vaikuntha cinmaya (92)

aprakrta desa, kala, dhama-dravya jata anayase dekhe sviya cakse avirata (93)

“When, by good fortune through the association of saintly persons, prema appears in a jiva, he will see Sri Navadvipa-dhama as the manifest transcendental Vaikunthaloka. Then, he will always see with his own eyes all the transcendental components of the dhama, such as the land and time. (92-93)

ei ta' kahinu ami navadvipa-tattva vicariya dekha jiva ha'ye suddha-sattva” (94)

“I have described the real truth of Navadvipa- dhama in your presence. O Jiva, being situated in pure goodness (suddha-sattva), please deliberate upon this tattva.” (94)

The author’s prayer to attain his desired service -

nitai-jahnava-pade nitya ja'ra asa gudha-tattva kare bhaktivinoda prakasa
(95)

Bhaktivinoda, desiring to attain the lotus feet of Sri Nityananda Prabhu and Sri Jahnava-devi, is revealing this confidential truth. (95)

Thus Ends Chapter Four

Chapter 5

Mangalacarana (Auspicious invocation) -

jaya jaya sri-caitanya sacra-nandana jaya jaya nityananda jahnava-jlvana (1)

All glories, all glories to Sri Caitanya Mahaprabhu, the son of Mother Saci! All glories, all glories to Sri Nityananda Prabhu, the life of Sri Jahnava! (1)

jaya jaya navadvipa sarva-dhama-sara yatha kali-yuge haila gaura-avatara (2)

All glories, all glories to Sri Navadvipa- dhama, the essence of all other holy abodes! Sri Gaurahari descended here in Kali-yuga. (2)

Sri Nityananda Prabhu's description of Navadvipa-dhama –

nityananda-prabhu bale, sunaha vacana sola-krosa navadvipa yatha vrndavana (3)

Sri Nityananda Prabhu told Srila Jiva Gosvami, “This Sri Navadvipa-dhama, which extends over sixteen kosas (approximately thirty-two miles), is certainly non-different from Sri Vrndavana. (3)

Sri Navadvipa is compared to an eight-petalled lotus -

ei sola-krosa-madhye dvipa haya naya asta-dala padma jena jalete bhasaya (4)

asta-dala asta-dvipa, madhye antardvipa tara majhe mayapura madhya-bindu-tipa (5)

“In this sixteen kosas there are nine dvipas, or islands. Just like an eight-petalled lotus flower floats on the water, this Navadvipa is also like a lotus flower with eight petals which are the eight islands. Antardvipa is in the middle, and like a dot at the very centre of this Antardvipa lies Mayapura. (4-5)

Description of Sri Dhama Mayapura

mayapura-yogapitha sada golakara tatha nitya caitanyera vividha vihara (6)

“Sri Caitanya Mahaprabhu eternally performs various kinds of pastimes in the spherical form of Mayapura-Yogapitha. (6)

tri-sahasra dhanu tara paridhi pramana sahasreka-dhanu tara vyasera vidhana (7)

“The diameter of Mayapura-Yogapitha is one thousand dhanusa (two thousand metres) and the circumference is three thousand dhanusa (six thousand metres). (7)

Yogapitha - the most glorious of all places -

ei yogapitha-majhe baise panca-tattva

anya sthana haite yogapithera mahattva (8)

“Even though there are several places situated within Sri Dhama Navadvipa, this Yogapitha is the most glorious of them all because the Panca- tattva - Sri Krsna Caitanya, Sri Nityananda Prabhu, Sri Advaita Acarya, Sri Gadadhara and Srivasa - are splendidly situated there. (8)

ati sighra gupta ha’be prabhura icchaya bhagirathi-jale ha’be sangopita praya (9)

“Very soon, by the desire of Mahaprabhu, this place will, by itself, become hidden by the water of the Bhagirathi. (9)

kabhu punah prabhu-iccha ha’be balavan prakasa haibe dhama ha’be diptiman (10)

“When, some time later, Mahaprabhu’s desire [to manifest the dhama] again becomes strong, this radiant dhama will be revealed. (10)

The eternal abode is never lost -

nitya-dhama kabhu kale lopa nahi haya gupta ha’ye punarvara haya ta’ udaya (11)

“The eternal dhama can never be lost by time; rather, sometimes it remains in a hidden form and sometimes it is manifest. (11)

bhagirathi purva-tire haya mayapura mayapure nitya achena amara thakura (12)

“My Lord is eternally residing in Mayapura, which is situated on the eastern bank of Bhagirathi-Ganga. (12)

As Sri Krsna never leaves Vrndavana to go elsewhere, similarly Sriman Mahaprabhu never leaves Sri Navadvipa-dhama -

loka-drstye sannyasi haiya visvambhara chadi’ navadvipa phire desa-desantara (13)

vastutah gauranga mora navadvipa-dhama chadiya na jaya kabhu mayapura-grama (14)

“Although from a mundane point of view Visvambhara (Mahaprabhu) takes sannyasa and leaves Navadvipa to wander through many different places, nevertheless, My Sri Gauranga Mahaprabhu never leaves the village of Mayapura in Navadvipa-dhama to go elsewhere. (13-14)

Sri Nityananda Prabhu’s blessing to Sri Jiva -

dainandina-lila tanra dekhe bhakta-gana tumio dekhaha jlva gauranga-nartana (15)

“The devotees still behold Sri Caitanya Mahaprabhu’s daily pastimes (astakallya-llla). O Jiva, in time to come you will also behold Sri Gauranga Mahaprabhu’s dancing. (15)

mayapura ante antardvpa sobha paya gauranga-darsana brahma paila yathaya (16)

“Surrounding Mayapura in all directions is the radiant Antardvipa, where Brahma obtained Sri Gauranga Mahaprabhu’s darsana. (16)

Sri Nityananda Prabhu’s advice to Sri Jiva to perform parikrama -

ohe jiva caha yadi dekhite sakala parikrama kara tumi haibe saphala (17)

“O Jiva [Sri Jiva Gosvami], if you want to see all these places, then perform

parikrama. In that way, all your desires [in other words, the desire to behold all the pastime places of Sri Navadvipa- dhama] will be fulfilled.” (17)

Sri Jiva’s humble prayer at Sri Nityananda Prabhu’s lotus feet –

prabhu-vakya suni’ jiva sajala-nayane dandavat ha’ye pade prabhura carane (18)

Hearing Sri Nityananda Prabhu’s words, Sri Jiva, with tear-filled eyes, offered his prostrated obeisances at the Lord’s lotus feet and said, (18)

Desire to perform parikrama in the company of loving devotees -

krpa yadi kara prabhu ei akincane sange la’ye parikrama karoo apane (19)

“O Lord, please bestow mercy upon this insignificant soul, and personally take me on parikrama.” (19)

Sri Nityananda Prabhu, completely free from any pride, agreed to take Sri Jiva -

jivera prarthana suni’ nityananda-raya ‘tathastu’ baliya nija manasa janaya (20)

Hearing Sri Jiva’s prayers, Sri Nityananda Prabhu answered, “So be it,” and revealed His mind. (20)

The First Day: Darsana of Mayapura

prabhu bale,—“ohe ‘jiva’, adya mayapura karaha darsana, kalya bhramiba pracura” (21)

Sri Nityananda Prabhu said, “O Jiva, today you will take darsana of Mayapura, and tomorrow I will take you to many other places.” (21)

eta bali’ nityananda uthila takhana pache-pache uthe jiva praphullita mana (22)

Saying this, Sri Nityananda Prabhu stood up and the joyful Sri Jiva Gosvami followed Him. (22)

Sri Nityananda Prabhu intoxicated with gaura-rasa -

cale nityananda-rayā manda-manda gati gaurāṅga-premete deha suvihvala ati (23)

mohana-murati prabhu bhavē dhaladhala alankara sarva-dehe kare jhālamala (24)

Sri Nityananda Prabhu, overwhelmed in devotional ecstasy, walked slowly, and His divine body was intoxicated with prema for Sri Gaurāṅga Mahāprabhu. The Lord's enchanting form was swaying with transcendental emotions, and the ornaments that adorned His entire body were coruscating radiantly. (23-24)

je-carana brahma-siva dhyāne nahi paya sri-jīve kariya kṛpā se-pada badāya (25)

Even in their meditation, Brahma, Siva and others cannot obtain those lotus feet, which are now walking ahead of Sri Jīva Gosvāmī, bestowing mercy upon him. (25)

pache thaki' jīva laya padankera dhuli

sarva-aṅge makhe' cale bada kutuhall (26)

Following behind Nityananda Prabhu, Sri Jīva smeared the dust from the Lord's feet all over his body and walked on in delight. (26)

Yogapitha

jagannatha-misra-grhe karila pravesa sacīmata sri-carane janāya viśesa (27)

sunago janānī ei 'jīva' mahamati sri-gaurāṅga-priya-dasā bhāgyavan ati (28)

They entered Sri Jagannatha Mīrā's house, and Sri Nityananda Prabhu made a submission at Sri Sacīmata's lotus feet: "O Mother, this supremely intelligent Jīva, who is a dear servant of Sri Gaurāṅga, is very fortunate." (27-28)

balite-balite 'jīva' achadiya pade chinna-mula taru jena bada bada jhade (29)

Upon hearing these words of Sri Nityananda Prabhu, Sri Jīva fainted, falling to

the ground like a tree uprooted by a great storm. (29)

sacira carane padi' jaya gadagadi sattvika-vikara dehe kare hudahudi (30)

Sri Jiva fell at Sri Sacimata's feet and rolled on the ground. Various ecstatic symptoms manifested in his body in competition with each other. (30)

Sri Saci-devi's blessing to Sri Jiva -

krpa kari' saci-devi kaila asirvada sei dina sei grhe paila prasada (31)

Mother Saci mercifully blessed Sri Jiva. That day they all took prasada in that very house. (31)

Sri Visnupriya-devi's cooking -

visnupriya saci-devi-ajna jabe paila nana anna-vyanjanadi randhana karila (32)

Sri Visnupriya-devi prepared rice, vegetables and many other kinds of dishes on the order of Mother Saci. (32)

Sri Vamsivadananda Prabhu's offering of the foodstuffs to Srīman Mahāprabhu -

sri-vamsivadananda prabhu kataksane sri-gaurange bhoga nivedila sayatane (33)

After some time, Sri Vamsivadananda Prabhu offered the preparations with great attention to Sri Gaurāṅga Mahāprabhu. (33)

Sri Isana Thakura offers prasada to Sri Nityananda Prabhu –

isana thakura sthana kari' atahpara nityanande bhunjaila harisa antara (34)

Isana Thakura arranged a sitting-place, and with an extremely joyful heart served prasada to Sri Nityananda Prabhu. (34)

Mother Saci's words to Sri Nityananda Prabhu –

putra-snehe saci-devi nityanande bale khao bacha nityananda janānira sthale

(35)

Filled with motherly affection, Sri Saci-devi told Sri Nityananda Prabhu,
“Finally, my son, You are at Your mother's house. Now eat with great joy. (35)

ei ami gauracandre bhunjanu gopane tumi khaile bada sukhi hai ami mane
(36)

“I have secretly offered this prasada to Gaura- candra, so if You also affectionately accept it, I will become most happy at heart.” (36)

Sri Jiva accepts Sri Nityananda Prabhu's remnants –

jananira vakye prabhu nityananda-rayā bhunjila anande, jiva avasista paya
(37)

Hearing the words of Mother Saci, Sri Nityananda Prabhu blissfully accepted the prasada, and Sri Jiva Gosvami received His remnants. (37)

Sri Jiva's humble statement –

jlva bale,—“dhanya ami mahaprabhu-ghare painu prasada-anna ei mayapure” (38)

Sri Jiva said, “I am blessed, having taken prasada today at Mahaprabhu's house in Mayapura.” (38)

Leaving from Yogapitha -

bhojana kariya tabe nityananda-rayā saci-devī-sri-carane haiya vidaya (39)

After eating, Sri Nityananda Prabhu paid His obeisances at Mother Saci's feet and begged her permission to leave. (39)

jaivara kale sange vamslike laila sri-jlva vamsira pade pranati karila (40)

As Sri Nityananda Prabhu was leaving, He took VamSivadananda with Him. Sri Jiva offered obeisances at the feet of Sri VamSivadananda Prabhu. (40)

Sri VamSivadananda's identity -

‘jlva’-prati bale prabhu,—“e vamslvadana sri-krsnera priya vamsl, jane bhakta-jana (41)

Sri Nityananda Prabhu said, “Jiva, all devotees know this VamSivadananda to be an incarnation of Sri Krsna’s dear flute. (41)

ihara krpaye jlva haya krsnakrsta maha-rasa labhe sabe haiya satrsna (42)

“By his mercy, the jlvas become attracted to Sri Krsna and become eager to enter maha-rasa. (42)

Darfana of other places outside the Yogapitha -

dekha jlva, ei grhe caitanya-thakura ama saba’ la’ye lla karila pracura (43)

“Look, Jiva, in this house Sri Caitanya Mahaprabhu performed many pastimes with all of us. (43)

ei dekha jagannatha-misrera mandira visnu-puja nitya yatha karitena dhira (44)

“Look here, this is Jagannatha Misra’s temple. Daily, in a steadfast manner, he would sit here to worship Lord Visnu. (44)

ei grhe karitena atithi-sevana tulasl-mandapa ei karaha darsana (45)

“Just see this house where he used to serve guests. Also take darsana of this platform where he worshipped tulasi. (45)

sri-gaumnga-candra grhe chila jata-kala pitara acara palitena bhakta-pala (46)

“As long as Sri Gauranga Mahaprabhu, the maintainer of the devotees, remained at home, He used to follow the behaviour shown by His father. (46)

ebe saba vamsl-thakurera tattvadhline lsana nirvaha kare prati dine-dine (47)

“Now lsana Thakura performs all these duties, under the guidance of Sri Vamsivadananda Prabhu. (47)

ei sthane chila eka nimba-vrksa-vara prabhura parase vrksa haila agocara”

(48)

“At this place there was a great neem tree, which disappeared by Mahaprabhu’s touch.” (48)

jata kande nityananda kariya varnana

jiva, vamsi dunhe tata karena krandana (49)

When Sri Nityananda Prabhu described these places He was crying; in the same way, Sri Jiva and Sri Vamsivadananda were also crying. (49)

Srivasa-angana

dekhite-dekhite tatha aila srivasa cari-jane cale chadi’ jagannatha-vasa (50)

sata-dhanu uttarete srivasa-angana jive dekhaila prabhu anandita mana (51)

Meanwhile, Srivasa Pandita arrived there, and together the four of them left Jagannatha Misra’s house and walked towards Srivasa- angana. Srivasa-angana is situated one hundred dhanu (two hundred metres) north of the Yogapitha. Sri Nityananda Prabhu blissfully showed Srivasa-angana to Sri Jiva. (50-51)

Sri Jiva's restlessness at Srivasa-angana –

srivasa-angane jiva jaya gadagadi smariya prabhura lla preme hudahudi (52)

Sri Jiva began to roll in the dust of Srivasa- angana, and the remembrance of Mahaprabhu's many pastimes came all at once. Jiva became so moved by prema that the symptoms of prema in his body appeared to compete with each other. (52)

Sri Jiva's momentary vision of Sri Gauranga Mahaprabhu and His associates -

sri-jlva uthiva-matra dekhe eka-ranga naciche gauranga la’ye bhakta-antaranga (53)

Then, just as Sri Jiva was getting up from the ground, he saw an astonishing sight - Sriman Mahaprabhu was dancing with His intimate devotees. (53)

***maha-sanklirtana dekhe vallabha-nandana sarva-bhakta-majhe prabhura
apurva nartana (54)***

Vallabha-nandana [Sri Jiva Gosvami, the son of Sri Vallabha] beheld that maha-sankirtana and the extraordinary dancing of Sriman Mahaprabhu, who was radiantly situated in the midst of all the devotees. (54)

***naciche advaita, prabhu nityananda-rayā gadadhara, haridasa nace ara gaya
(55)***

suklambara nace ara sata-sata jana dekhiya premete jiva haila acetana (56)

Sri Advaita Acarya and Sri Nityananda Prabhu were dancing, and Sri Gadadhara Pandita and Sri Haridasa Thakura were dancing and also singing. Sri Suklambara and hundreds of other devotees were dancing. Seeing all this, Sri Jiva was overwhelmed by prema and fell unconscious. (55-56)

Sri Jiva's lamentation in separation from Mahaprabhu -

cetana paile ara se ranga na paya karidi' jiva-gosvami kare haya haya (57)

***kena mora kichu purve janama nahila emana kirtanananda bhagye na ghatila
(58)***

[When the vision of the pastime disappeared,] Sri Jiva returned to consciousness. Now nothing was pleasing to him. He continuously wept and said, “Alas, alas, why did I not take birth earlier!? Alas, alas, it is not my fortune to obtain the bliss of Sriman Mahaprabhu’s sanklirtana in the group of His intimate devotees! (57-58)

***prabhu nityananda-krpa aslma ananta sei bale ksana-kala hainu bhagyavanta
(59)***

“Sri Nityananda Prabhu’s mercy is boundless and unlimited. Today, through the strength of His mercy, I became fortunate to have a momentary darsana of this pastime. (59)

Sri Jiva Gosvami’s desire -

iccha haya mayapure thaki cirakala ghucibe sampurna-rupe mayara janjala

(60)

“My desire is that I may reside in this Mayapura forever, because if so, my entanglement in the illusory energy (maya) will be removed completely. (60)

dasera vasana haite prabhu-ajna bada mayapura chadite antara dhada-phada
(61)

“Even the thought of leaving Mayapura is making my heart palpitate; nevertheless, the master’s order is more powerful than the servant’s desire.” (61)

Sri Advaita-bhavana

tatha haite nityananda jive la’ye jaya

dasa-dhanu uttarete advaita-grha paya (62)

Sri Nityananda Prabhu then took Sri Jiva to Sri Advaita Acarya’s house (Advaita-bhavana), which is situated ten dhanu (twenty metres) north of Srivasa-angana. (62)

prabhu bale,—“dekha jiva, sitanathalaya hetha vaisnavera gosthi sadaya milaya (63)

Sri Nityananda Prabhu said, “Jiva, see the residence of Sitanatha (Sri Advaita). Here the Vaisnavas are always meeting. (63)

hetha sitanatha kaila krsnera pujana hunkare anila mora sri-gauranga-dhana” (64)

“Sitanatha used to sit here and worship Lord Sri Krsna. By loudly calling out to Him, Sitanatha brought My only treasure, Sri Gauranga Mahaprabhu, to this Earth.” (64)

Sri Gadadhara-bhavana

tatha gadagadi diya cale cari-jana panca-dhanu purve gadadharera bhavana
(65)

After rolling in the dust of that place, the four of them went to Sri Gadadhara-bhavana (the house of Sri Gadadhara), which was five dhanu (ten metres) east of Advaita-bhavana. (65)

tatha haite dekhaila nityananda-raya sarva parisada-grha yathaya tathaya (66)

From there, Sri Nityananda Prabhu showed Sri Jiva the residences of all Mahaprabhu's other associates. (66)

Wandering along the bank of the Ganga -

brahmana-mandall-grha kariya darsana tabe cale ganga-tlre harse cari-jana (67)

After visiting the houses of the brahmanas, those four personalities blissfully proceeded towards the bank of the Ganga. (67)

Ksetrapala Vrddha-Siva

mayapura-slmasese vrddha-sivalaya jahnavlra tate dekhe 'jlva' mahasaya (68)

Sri Jiva then had darshan of the temple of Vrddha-Siva situated on the bank of the Ganga on the border of Mayapura. (68)

prabhu bale,—mayapure ini ksetra-pala praudhamaya-sakti adhisthana nityakala (69)

Sri Nityananda Prabhu said, “O Jiva, this Vrddha-Siva is the area-protector (ksetrapala) of Mayapura. This is where praudhamaya-sakti (Yogamaya) eternally resides. (69)

Sri Nityananda Prabhu's prophecy -

prabhu jabe aprakata haibe takhana tanhara icchaya ganga haibe varddhana (70)

mayapura praya ganga acchadibe jale sata-varsa rakhi' punah chadibena bale (71)

“After Sriman Mahaprabhu's disappearance, the Ganga will rise by His desire and cover almost all of Mayapura with her waters. One hundred years after that, she will again manifest Mayapura. (70-71)

sthana-matra jagibeka grha na rahibe vasa-hina ha'ye katakala sthita ha'be
(72)

“At that time, only the land of Mayapura will manifest; no houses will remain. Thus that place will remain uninhabited for a long time. (72)

punah kabhu prabhu-iccha ha'le balavan ha'be mayapure eirupa vasa-sthana
(73)

“Again, when Sriman Mahaprabhu strongly desires, people will reside in Mayapura as before. (73)

ei saba ghata ganga-tire punah ha'be prabhura mandira karibena bhakta sabe
(74)

“All these ghatas will again be manifest on the bank of the Ganga, and many devotees will come together to construct a huge temple for Sriman Mahaprabhu. (74)

adbhuta mandira eka haibe prakasa gaurangera nitya-seva haibe vikasa (75)

“One amazing temple will manifest here, wherein the daily worship of Sri Gauranga Mahaprabhu will constantly increase. (75)

praudhamaya vrddha-siva asi' punaraya nija karya sadhibeka prabhura
icchaya (76)

“Praudhamaya (Yogamaya) and Vrddha-Siva will return here and again serve the dhama according to Mahaprabhu's wish.” (76)

Sri JIva Gosvami's glorification of Sri Nityananda Prabhu –

eta sum' jlva tabe kara-joda kari' prabhure jijnase vartta pada-yuga dhari'
(77)

ohe prabhu, tumi sesa-tattvera nidana dhama-rupa nama-tattva tomari

vidhana (78)

Hearing this, Sri Jiva took hold of Sri Nityananda Prabhu's lotus feet with both his hands and said, "O Prabhu, You are the cause of the manifestation of Anantadeva Sesa [Your plenary portion]. You expand Yourself as the holy abode (dhama) and the holy name (nama), and You are the shelter of the Supreme Lord's many forms [incarnations]. (77-78)

yadio prabhura icchamate karmakara

tabu jlva-guru tumi sarva-sakti-dhara (79)

"Although You perform Your activities according to Sriman Mahaprabhu's desire, nevertheless, You are the spiritual master of all living entities, and all potencies (saktis) rest upon You. (79)

An atheistic person's identity -

gaurange tomate bheda jei jana kare pasandi-madhyete ta're vijna-jane dhare (80)

"That person who differentiates between You and Sri Gauranga Mahaprabhu is called a pasandi, or heretic, by the wise. (80)

Sri Jiva Gosvami's doubt -

sarvajna purusa tumi lila-avatara samsaya jagila eka hrdaye amara (81)

je-samaye ganga lukaibe mayapura kotha jabe siva-sakti balaha thakura (82)

"You are omniscient, and have descended to perform pastimes. Yet there is a doubt in my heart: When the Ganga covers Mayapura, where will Siva (Vrddha-Siva) and his energy (Praudhamaya) go? O Lord, please explain this to me." (81-82)

Sri Nityananda Prabhu's answer –

nityananda bale 'jiva', sunaha vacana gangara pascima bhumi karaha darsana (83)

ai ucca cada dekha paradanga nama tatha ache vipra-mandalira eka grama (84)

Sri Nityananda Prabhu answered, “O Jiva, listen to My words. On the high land that can be seen on the Ganga’s western bank, there is a hillock named Paradanga and there is a village of brahmanas on it. (83-84)

tahara uttare ache jahnavi pulina chinnadenga bali ta’re janena pravina (85)

“North of that is the bank of the river Jahnavi. Learned persons call this place Chinnadenga. (85)

ei ta’ puline eka nagara basibe

tatha siva-sakti kichu divasa rahibe (86)

“A town will be founded on this bank, and Siva and his sakti will reside there for some time. (86)

Rasa-sthali in Navadvipa -

o pulina-mahatmya ke kahibare pare rasa-sthali ache yatha jahnavira dhare (87)

“Who is able to describe the glory of this bank? The place of rasa (rasa-sthall) is splendidly situated here on the Jahnavi’s (Ganga’s) bank. (87)

balumaya bhumi vate carma-cakse bhaya

ratnamaya nitya-dhama divya-lila taya (88)

“Although, to material eyes, it appears to be an ordinary sandy place, in reality it is the eternal dhama made of jewels, where transcendental pastimes are always taking place. (88)

Mayapura is Gokula Mahavana and Paradanga is Chatikara -

mayapura haya sri-gokula-mahavana paradanga sattikara svarupa ganana (89)

“Mayapura is Sri Gokula Mahavana and Paradanga is said to be Sattikara

(Chatikara). (89)

tatha ache vrndavana sri-rasa-mandala kale ai sthane ha'be gana kolahala (90)

“Here is the rasa-mandala of Vrndavana. In the future, loud sanklirtana will take place here. (90)

mayapura sri-pulina madhye bhagirathi saba la'ye gaura-dhama jana mahamati (91)

“Between Mayapura and Sri Pulina (*The land situated on the other side of the Ganga across from Mayapura*) flows the river Bhagirathi. O greatly learned one, understand that all these places are within Gaura- dhama. (91)

panca-krosa dhama jeba karibe bhramana mayapura-sri-pulina karibe darsana (92)

“Any person who performs parikrama of this dhama, which measures five kosas, attains the darsana of Mayapura and Sri Pulina. (92)

The result of performing the five kosas parikrama of Sri Antardvipa on Phalgun-purnima -

phalgun-purnima dine je kare bhramana panca-krosa bhakta-saha paya nitya-dhana (93)

“That person who on the day of Phalgun- purnima [Gaura-purnima] circumambulates these five kosas along with devotees will receive the eternal treasure, krsna-prema. (93)

The deity of Sri Gauranga Mahaprabhu worshipped by Sri Visnupriya-devi -

ohe jiva, gudha katha sunaha amara sri-gauranga-murti sobhe sri-visnupriyara (94)

ai kale misra-vamsodbhava vipra-gana sattikara dhame labe sri-murti-ratana (95)

“O Jiva, listen to a confidential topic of Mine. Sri Visnupriya-devi worships a

deity of Sri Gauranga Mahaprabhu. [In the future,] brahmanas descending from the family of Sri Jagannatha Misra will take this deity to Sattikara [Chatikara]. (94-95)

cari-sata varsa gaura-janma-dina dhari' haile sri-murti-seva habe sarvopari (96)

“When, after the appearance of Sriman Mahaprabhu, four-hundred years have passed, this deity will be worshipped at the highest standard. (96)

ei saba katha ebe rakha aprakasa parikrama kara dhari antare ullasa (97)

“Keep all of these topics hidden for now, and blissfully perform parikrama. (97)

Mahaprabhu-ghata

vrddha-siva-ghata haite tri-dhanu utara

gaurangera nija-ghata dekha vijna-vara (98)

“O best of the learned, see there is Sri Gauranga Mahaprabhu’s ghata, three dhanusa (six metres) north of Vrddha-Siva-ghata. (98)

ei sthane balya-lila-chale gaurahari bhagirathi krida karilena citta bhari' (99)

“Here Sri Gaurahari, on the pretence of performing childhood pastimes, played in the Ganga to His heart’s content. (99)

Description of Sri Ganga’s austerity -

yamunara bhagya dekhi' himadri-nandini bahu tapa kaila haite lilara sangini (100)

“Seeing the Yamuna’s fortune [of beholding Sri Krsna’s pastimes] Himadri-nandini (Ganga) performed severe austerities to take part in Sriman Mahaprabhu’s pastimes. (100)

krsna krpa kari' bale diya darasana gaura-rupe tava jale kariba kridana (101)

“Lord Sri Krsna bestowed His mercy upon her [Ganga-devi] and gave her His

darsana. He said, ‘As Sri Gaurasundara, I will sport in your waters.’ (101)

sei lila kaila hetha tribhuvana-rayā bhāgyavan jiva dekhi’ bada sukha paya
(102)

“The Lord of the three worlds, Sriman Mahāprabhu performed pastimes here [to fulfil Ganga’s desire]. Fortunate living entities receive much happiness seeing those pastimes. (102)

Madhai-ghata

panca-dasa-dhanu jei ghata tad-uttare madhaiyera ghata bali’ vyakta caracare
(103)

“Everyone calls the ghata that is situated fifteen dhanusa (thirty metres) north, Madhai- ghata. (103)

Barakona-ghata

ta’ra panca-dhanura uttare ghata-sobha nagariya janera sarvada manolobha
(104)

‘barakona’ ghata ei ativa sundara visvakarma nirmilena prabhu-ajna-dhara
(105)

“Five dhanusa (ten metres) north of Madhai- ghata is the most beautiful Barakona-ghata. This ghata attract the minds of all persons in the town and is also called Nagariya-ghata. Visvakarma constructed this ghata on the order of Sriman Mahāprabhu. (104-105)

Panca Sivalaya-ghata

ei ghate dekha, ‘jiva’ panca sivalaya panca-tirtha linga panca sada jyotirmaya
(106)

“O Jiva, see here, at this ghata are five Siva temples where five gleaming sivalingas are splendidly situated. (106)

Bathing at these ghatas removes all miseries -

ei cari ghata mayapura sobha kare yathaya karile snana sarva-duhkha hare (107)

“The four afore-mentioned ghatas enhance the splendour of Mayapura. By bathing at these ghatas, all miseries are removed. (107)

Antardvipa –

mayapura-purvadike ache jei sthana antardvipa bali’ ta’ra nama vidyamana (108)

“The area east of Mayapura is known by everyone as Antardvipa. (108)

ebe prabhu-icchamate loka-vasa-hina eirupa sthiti rahe aro kata dina (109)

“Now, according to Srīman Mahāprabhu’s supreme will, no one is residing at this place, and it will remain uninhabited like this for many more days. (109)

katakale punah hetha loka-vasa ha’be

prakasa haibe sthana nadiya gaurave (110)

“By the influence of time, people will again reside here, and this place will manifest as the glory of Nadiya. (110)

ohe ‘jiva’, adya tumi raha mayapure

kalya la’ye ja’ba ami simanta-nagare (111)

“Jiva, today you should stay here in Mayapura, and tomorrow I will take you to Simanta-nagara [Simantadvipa].” (111)

Sri Jiva Gosvami’s Doubt

eta suni’ ‘jiva’ tabe balena vacana samsaya uthila eka karaha sravana (112)

Hearing this Sri Jiva said, “Prabhu, a doubt has arisen in my mind. Please listen. (112)

jabe ganga-devi mayapura acchadana uthaiya laibena, na rabe gopana (113)

sei-kale bhakta-gana kon cihna-dhari' prakasibe gupta-sthana, bala vyakta kari' (114)

“When Ganga-devi again uncovers Mayapura, what signs will enable the devotees to clearly determine the hidden location of Yogapitha? Please describe this in detail.” (113-114)

'jivera' vacana sum' nityananda-rayā balila utara tabe amrtera praya (115)

Upon hearing the words of Sri Jiva, Sri Nityananda Prabhu responded with words that were just like nectar. (115)

Sri Nityananda Prabhu's Answer

sunā 'jiva' ganga jabe acchadibe sthana

mayapura eka koëa ra'be vidyaman (116)

“Listen O Jiva, when Ganga covers Mayapura, one corner of it will remain intact. (116)

tathaya yavana-vasa haibe pracura tathapi rahibe tara nama mayapura (117)

“Although many yavanas will reside here, this place will still be named Mayapura. (117)

avasista sthanera pascima-daksinete panca-sata dhanu pare paibe dekhite (118)

kichu ucca sthana sada trna avarana sei sthana jagannatha-misrera bhavana (119)

“Five hundred dhanusa (one thousand metres) southwest of the part that remains intact, a raised area will be seen that is always covered with grass. That very place is the residence of Jagannatha Misra. (118-119)

tatha haite panca-dhanu vrddha-sivalaya ei parimana dhari' karibe nirnaya (120)

“Five dhanusa (ten metres) from here is the temple of Vrddha-Siva. Devotees

will ascertain these places according to this measurement. (120)

siva-doba bali’ khata dekhite paibe sei khata ganga-tira baliya janibe (121)

“Here, a trench named Siva-doba will be seen. This trench will indicate that earlier the river Ganga flowed here. (121)

bhakta-gana eirupe prabhura icchaya prakasibe lupta-sthana janaha niscaya (122)

“In this way, according to Sri Mahaprabhu’s desire, the devotees will reveal these lost places. Know this for certain. (122)

prabhura satabdi-catustaya anta jabe lupta-tirtha uddharera yatna ha’be tabe (123)

“Four hundred years after the appearance of Srīman Mahaprabhu, the attempt to recover the lost holy places will begin.” (123)

‘sri-jiva’ balena prabhu balaha ekhana antardvipa namera je yathartha karana (124)

Sri Jiva said, “O Prabhu, now please explain to me the real reason for this place being named Antardvipa.” (124)

Antardvipa, Lord Brahma’s place of austerity -

prabhu bale,—ei sthane dvaparera sese tapasya karila brahma gaura-krpa-ase (125)

Sri Nityananda Prabhu said, “At the end of Dvapara-yuga, Brahma performed austerities here, desiring to receive Sri Gaurāṅga Mahaprabhu’s mercy. (125)

go-vatsa gopala saba kariya harana chalila kariya maya govindera mana (126)

“During Sri Kṛṣṇa’s pastimes, Brahma [tried] to delude Govinda by stealing the calves and cowherd boys. (126)

nija-maya parajaya dekhi’ catur-mukha nija-karya-dose bada paila asukha (127)

“Seeing his own deceit defeated, the four-headed Brahma became very unhappy due to his offences. (127)

bahu stava kari’ krsne karila minati

ksamila tahara dosa vrndavana-pati (128)

“After speaking many words of glorification, Brahma begged forgiveness at Sri Krsna’s feet, and the Lord of Vrndavana, Sri Krsna, indeed forgave him. (128)

The reason for Lord Brahma’s austerities -

tabu brahma mane-mane karila vicara brahma-buddhi mora haya atisaya chara (129)

“Then Brahma thought in his mind, ‘For me to think that I am the creator of the universe is most contemptible. (129)

ei buddhi-dose krsna-premete rahita braja-lila-rasa-bhoge hainu vancita (130)

“ ‘This faulty understanding alone deprives me of krsna-prema and of relishing the rasas of the pastimes of Vraja. (130)

gopala haiya janma paitama ami sevita anayase gopikara svami (131)

“ ‘If I had taken birth as a cowherd boy, I would have easily obtained service to Sri Krsna, the master of the gopls. (131)

se-lila-rasete mora na haila gati

ebe sri-gaurange mora na haya kumati (132)

“ ‘I did not have the great fortune to relish the rasa of those pastimes. But now I will not have any wicked mentality towards Sri Gauranga Mahaprabhu.’ (132)

ei bali’ bahukala antardvipa-sthane tapasya karila brahma rahila dheyane (133)

“Saying this, Lord Brahma began to meditate and perform austerities in this very same Antardvipa. (133)

Lord Brahma receives darsana of Sri Gaurahari –

katadine gauracandra karuna kariya catur-mukha-sannidhane kahena asiya (134)

ohe brahma, tava tape tusta ha'ye ami asilama dite jaha asa kara tumi (135)

“Some time later, Sri Gauracandra mercifully appeared before the four-headed Brahma and said, ‘O Brahma, being satisfied with your austerities, I have come to give you that boon for which you are hankering.’ (134-135)

nayana meliya brahma dekhi' gaura-rayā ajnana haiya bhume padila tathaya (136)

“When Brahma opened his eyes and saw Sri Gaurāṅga Mahāprabhu, he became unconscious and fell to the ground. (136)

Brahma glorifies Sri Gaurahari –

brahmara mastake prabhu dharila carana divya-jnana pe'ye brahma karaya stavana (137)

ami dlina-hlina ati abhimana-vase pasariya tava pada phiri jada rase (138)

“The Lord put His foot on Brahma’s head. Receiving transcendental knowledge, Brahma began to offer prayers. ‘I am very low and wretched’, he said. ‘Being controlled by pride, I committed offences at Your feet and as a result I am absorbed in mundane enjoyment. (137-138)

ami, pancanana, indra-adi deva-gana adhikṛta dasa tava sastrera likhana (139)

“ ‘All scriptures declare that I (Brahma), Pancanana (Siva), Indra and all other demigods are Your subjugated servants. (139)

suddha dasa haite amadera bhagya naya ataeva maya moha-jala vistaraya (140)

“ ‘It is not our fortune to become Your pure servants, therefore, maya has covered us with her net of illusion. (140)

prathama pararddha mora katila jivana ebe ta' carama cinta karaye posana (141)

dvitiya pararddha mora katibe kemane bahirmukha haile yatana bada mane (142)

“ ‘The first half of my life has passed, and now I am most anxious about how the second half will pass. My mind is disturbed by many difficulties because of being indifferent toward You. (141-142)

Lord Brahma's prayer for a blessing -

ei-matra tava pade prarthana amara prakata-lilaya jena hai parivara (143)

“ ‘My only prayer at Your feet is that I may join You as Your associate in Your manifest pastimes. (143)

brahma-buddhi dure jaya, hena janma pai tomara sangete thaki' tava guna gai (144)

“ ‘May I attain such a birth that my conceit in being the creator will be removed, that I may remain with You the whole time, and that I may glorify You.’ (144)

Sriman Mahaprabhu's agreement -

brahmara prarthana suni' gaura bhagavan 'tathastu' baliya vara karilena dana (145)

“Hearing Brahma's prayer, Sri Gauranga Mahaprabhu said, ‘So be it,’ and bestowed the boon upon him. (145)

je-samaye mama lila prakata haibe yavanera grhe tumi janama labhibe (146)

“Sriman Mahaprabhu said, ‘At the time My pastimes manifest, you will take birth in a yavana's house. (146)

apanake hina bad' haibe geyana haridasa ha'be tumi sunya abhimana (147)

“ ‘You will always think of yourself as low and fallen. Your name will be Haridasa, and you will be free from all pride. (147)

tina-laksa harinama jihvagre nacibe

niryana-samaye tumi amake dekhibe (148)

“ ‘Daily, three-hundred-thousand names of Hari will dance upon your tongue, and at the time of leaving this world, you will have darsana of Me. (148)

ei ta’ sadhana-bale dvi-pararddha-sese pa’be navadvipa-dhama maji’ nitya-rase (149)

Srila Haridasa Thakura

“ ‘By virtue of this practice, at the end of the second half of your present birth, you will attain this Sri Navadvipa-dhama and be absorbed in eternal rasa. (149)

ohe brahma, suna mora antarera katha vyakta kabhu na karibe sastre yatha-tatha (150)

“ ‘O Brahma, listen to these words from My heart. Do not reveal them here and there in different scriptures. (150)

Describing His true nature to Lord Brahma -

bhakta-bhava la’ye bhakti-rasa asvadiba parama durlabha sankirtana prakasiba (151)

“ ‘Having taken the mood of a devotee, I will relish the rasa of bhakti and manifest the supremely rare process of sankirtana. (151)

anya-anya avatara-kale bhakta jata braja-rase sabe mataiba kari’ rata (152)

“ ‘I will drown in the rasa of Vraja with all the devotees who were present at the time of My other incarnations. (152)

sri-radhika-prema-baddha amara hrdaya tan’ra bhava-kanti la’ye haiba udaya (153)

“ ‘My heart is controlled by Sri Radhika’s prema. I will take Her bhava and bodily lustre and appear in this material world. (153)

kiva sukha radha paya amare seviya sei sukha asvadiba radha-bhava laiya (154)

“ ‘Accepting Her bhava, I will taste the happiness that Sri Radha experiences in serving Me. (154)

aji haite tumi mora sisyata labhibe haridasa-rupe more satata sevibe (155)

“ ‘From today itself, you will attain the position of being My disciple, and later as Haridasa, you will always serve Me.’ (155)

eta bali’ mahaprabhu haila antardhyana achadiya pade brahma haiya ajnana (156)

“Saying this, Srīman Mahāprabhu disappeared, and Lord Brahma fell to the ground unconscious. (156)

ha gauranga, dina-bandho, bhakata-vatsala kabe va paibo tava carana-kamala (157)

“[Again gaining consciousness, he restlessly began to call out,] ‘O Gauranga! O friend of the fallen! O, You who are loving toward the devotees, when will I attain Your lotus feet?’ (157)

ei mata katadina kandite-kandite brahma-loke gela brahma karya sampadite (158)

“Brahma wept like this for many days. Then he again returned to Brahma-loka to perform his duties as Brahma, as given by the Supreme Lord.” (158)

The author’s prayer to attain his desired service -

nitai-jahnava pade asa-matra jara nadiya-mahatmya gaya dina-hina chara (159)

This fallen, lowly and insignificant Bhaktivinoda, whose desire is to attain the lotus feet of Sri Nityananda Prabhu and Sri Jahnava- devi, is singing the glories

of Nadiya. (159)

Thus Ends Chapter Five

Chapter 6

Mangalacarana (Auspicious Invocation) -

jaya jaya sri-caitanya sacra nandana jaya nityananda-prabhu jahnava-jlvana
(1)

All glories, all glories to Sri Caitanya Mahaprabhu, the son of Mother Saci! All glories to Sri Nityananda Prabhu, the life of Sri Jahnava Thakurani! (1)

jaya jaya sultanatha jaya gadadhara jaya jaya srivasadi gaura-parivara (2)

All glories, all glories to Sitanatha [Sri Advaita, the husband of Sita-devi]! All glories to Sri Gadadhara Pandita! All glories, all glories to Srivasa and the other associates of Sri Gauranga Mahaprabhu! (2)

paradina prate prabhu nityananda-rayā srivasa, ‘sri-jlva’ la’ye grha bahiraya
(3)

sange cale ramadasa adi bhakta-gana jaite-jaite kare gaura-sanklrtana (4)

The next day, early in the morning, Sri Nityananda Prabhu left the house with Srivasa Pandita and Sri Jiva. Walking along with them were Ramadasa and other devotees, all singing the names of Sri Gaura. (3-4)

History of Sri Ganga-nagara

antardvipa-prante prabhu alia jakhana sri-ganga-nagara ‘jive’ dekhaya
takhana (5)

When they reached the border of Antardvipa, Sri Nityananda Prabhu pointed out Ganga- nagara to Sri Jiva. (5)

prabhu bale, suna ‘jivae ganga-nagara sthapilena bhagiratha raghu-

vamsadhara (6)

Sri Nityananda Prabhu said, “Listen, Jiva, Ganga-nagara was founded by Bhagiratha of the Raghu dynasty. (6)

jabe ganga bhagirathi alia callya bhagiratha jaya age sankha bajalya (7)

“At the time of Bhagirathi-Ganga’s descent to this world, King Bhagiratha, blowing his conch shell, went ahead of her to show her the way. (7)

navadvipa-dhame asi’ ganga haya sthira bhagiratha dekhe ganga na haya bahira (8)

“But when Ganga reached Sri Navadvipa- dhama, she stopped [even though King Bhagiratha proceeded forward]. Bhagiratha turned around only to see that Ganga had stopped flowing onward. (8)

bhayete vihvala ha’ye raja bhagiratha gangara nikate aila phiri’ kata patha (9)

“King Bhagiratha became overwhelmed with fear and returned to Ganga. (9)

King Bhagiratha’s place of austerities -

ganga-nagarete vasi tapa arambhila tape tusta ha’ye ganga saksat haila (10)

“He began to perform austerities here in Ganga-nagara [to find out why the Ganga was not proceeding]. Satisfied with his austerities, Ganga-devi personified appeared in front of him. (10)

bhagiratha bale,—“mata, tumi nahi gele pitrloka uddhara na ha’be kona kale” (11)

“Seeing Ganga, Bhagiratha said, ‘Mother, if you do not proceed onward, my forefathers will never be delivered.’ (11)

ganga bale,—“suna bacha, bhagiratha dhira kichu-dina tumi hetha ha’ye thaka sthira (12)

“Ganga said, ‘Listen, O son, O Bhagiratha, who have an unyielding and peaceful mind. Just remain here patiently for some time. (12)

Sri Ganga-devi's desire -

magha-mase asiyachi navadvipa-dhame

phalgunera sese jaba tava pitrkame (13)

“ ‘I have come to this Navadvipa-dhama in the month of Magha, and at the end of the month of Phalguna, I will proceed onward to deliver your forefathers. (13)

janhara carana-jala ami bhagiratha tan'ra nija-dhame mora pure manoratha (14)

“ ‘O Bhagiratha, I am in the dhama of that personality from whose lotus feet my waters emanate. In His holy abode all my desires are fulfilled. (14)

phalguna-purnima-tithi prabhu-janmadina sei dina mama vrata ache samicina (15)

“ ‘The day of my Lord's advent is the full moon day of Phalguna, and on that day I will observe a vow. (15)

sei vrata udyapana kariya niscaya

caliba tomara sange na kariha bhaya (16)

“ ‘I will definitely come with you the day after completing this vow. Do not fear.’ (16)

e 'ganga-nagare' raja raghu-kulapati

phalguna-purnima-dine karila vasati (17)

“Thus King Bhagiratha, the head of the Raghu dynasty, stayed here in Ganga-nagara until Phalguna-purnima. The next day, early in the morning, he proceeded to lead Sri Ganga's way. (17)

The result of residing in Ganga-nagara on the day of Phalguna- purnima -

jei jana sri-phalguna-purnima-divase ganga-snana kari' ganga-nagarete base (18)

sri-gauranga puja kare upavasa kari' pUrva-purusera saha sei jaya tari' (19)

“One who stays at Ganga-nagara on Phalguna- purnima and who fasts, bathes in the Ganga and worships Sri Gauranga Mahaprabhu will cross the ocean of material existence, along with his ancestors. (18-19)

sahasra purusa purva-gana sange kari' sri-goloka prapta haya yatha tatha mari' (20)

“That person, along with one thousand of his ancestors, will attain Sri Goloka, no matter where he leaves his body. (20)

ohe 'jiva', ei sthanera mahatmya apara

sri-caitanya nrtya yatha kaila katabara (21)

“O Jiva, the glories of this place are incomparable because Sri Caitanya Mahaprabhu danced here an unlimited number of times. (21)

The place of residence of Sriman Mahaprabhu's associates Sri Ganga dasa and Sri Sanjaya -

gangadasa-grha ara sanjaya-alaya

ei dekha drsta haya sada sukhamaya (22)

“Look, here are the houses of Sri Gangadasa and of Sri Sanjaya. One always feels unequalled happiness just by beholding them. (22)

Ballala-dirghika

ihara purvete jei dirghika sundara tahara mahatmya suna ohe vijna-vara (23)

“O most learned one, now please hear the glories of this beautiful large pond (dirghika), situated in the eastern direction. (23)

ballala-dirghika-nama hayeche ekhana satya-yuge chila era kata vivarana (24)

“Nowadays everyone calls this lake by the name Ballala-dirghika. In Satya-yuga,

there were many descriptions of this lake. In other words, it has been famous since then. (24)

The history of Maharaja Prthu in connection to Ballala-dirghika -

‘prthu’-name maharaja ucca-nica sthana katiya prthvi jabe karila samana (25)

sei-kale ei sthana samana karite maha-jyotirmaya prabha uthe catur-bhite (26)

“Once upon a time, a king named Prthu was levelling the rough parts of the earth. When his workers came to this place, they saw a great effulgence illuminating the four directions. (25-26)

karmacari-gana maharajare janaya raja asi’ jyotih-punja dekhigare paya (27)

saktya.vesa-a.vata.ra prthu mahasaya dhyanete janila sthana navadvipa haya (28)

“When the workers described this incident to the king, he also came to see that great effulgence. Maharaja Prthu was a saktyavesa-avatara - an empowered incarnation of the Supreme Lord. Therefore, he could understand in his meditation that this place is Sri Navadvipa-dhama. (27-28)

sthanera mahatmya gupta rakhivara tare ajna dila kara kunda sthana manohare (29)

“[Upon seeing the effulgence of this place, everyone would understand its glories.] For the purpose of concealing the glories of this place, he ordered a delightful pond to be constructed here. (29)

Prthu-kunda, another name of Ballala-dirghika -

je-kunda karila taha prthu-kunda-name vikhyata haila sarva navadvipa-dhame (30)

“This pond became known as Prthu-kunda throughout the entire Navadvipa-dhama. (30)

svaccha jala pana kari' gramavasi-gane kata sukha paila taha kahiba kemane (31)

“How is it possible to describe the bliss the villagers felt upon drinking the pure water of this pond? (31)

The reason for the pond to be named Ballala-dlrghika -

pare sei sthane sri-laksmmana-sena vira dirghika khanana kaila badai gabhira (32)

“Later King Laksmmana Sena had this pond enlarged and deepened. (32)

nija-pitrlokera uddhara kari' asa ballala-dirghika-nama karila prakasa (33)

“Desiring to deliver his forefathers, he named this pond Ballala-dlrghika [after one of his ancestors, Ballala Sena]. (33)

King Laksmmana Sena's palace -

ai dekha ucca-tila dekhite sundara laksmmana-senera grha bhagna atahpara (34)

“Look at this beautiful, high hill. This was the palace of King Laksmmana Sena, but now it is in ruins. (34)

e sakala alankara maha-tirtha sthane raja-gana kare sada punya-uparjane (35)

“Such ornament-like sites were constructed by various kings at great sacred places [like Sri Navadvipa-dhama] for the purpose of acquiring pious credits. (35)

parete yavana-raja dusila e sthana ataeva bhakta-gana na kare sammana (36)

“Later, one yavana king desecrated this place, and therefore devotees no longer show it due respect. (36)

bhumi-matra supavitra ei sthane haya

yavana-samsarga-bhaye vasa na karaya (37)

“The land here is extremely sacred, but devotees do not reside here, because they fear the association of the yavanas. (37)

e sthane haila sri-murtira apamana ataeva bhakta-gana chade ei sthana (38)

“The devotees left this place because it was here that a deity of the Lord was shown disrespect.” (38)

Although the supremely blissful Sri Nityananda Prabhu is never angry, He was outraged at the yavanas who offended the deity of the Lord -

eta bali nityananda garjite-garjite ailen a simuliya-grama sannihite (39)

Saying this, Sri Nityananda Prabhu roared loudly [thus manifesting His anger towards the yavanas] and arrived at the village of Simuliya. (39)

Sri Simantadvipa

simuliya dekhi' prabhu 'jiva'-prati kaya ei ta' 'simantadvipa' janiha niscaya (40)

Seeing the village of Simuliya, Sri Nityananda Prabhu said to Sri Jiva, “Know with certainty that this place is Simantadvipa. (40)

gangara daksina-tire navadvipa-prante

simanta-namete dvipa bale saba sante (41)

“All great saintly personalities say that Simantadvipa is situated on the southern bank of the Ganga, on the border of Navadvipa. (41)

kale ei dvipa ganga grasibe sakala rahibe kevala eka sthana sunirmala (42)

“With the passing of time, this island will be flooded by the Ganga, and only one sacred place, Simuliya, will be left. (42)

Simuli, another name of Sri Parvati-devi -

yathaya simuli-name parvatl-pujana karibe visayl loka karaha sravana (43)

“Materialistic people will worship Parvat! here, calling her Simuli. I will tell you one story [in regard to Parvati-devi residing here]. You should listen. (43)

Sri Mahadeva's chanting of SrI Gaura's name - konakale satya-yuge deva mahesvara sri-gauranga ball' nrtya karila vistara (44)

“Once, during Satya-yuga, Mahadeva [Siva] was dancing for a long time, uttering the name of Sri Gauranga. (44)

Parvati-devi inquires about SrI Gauranga-deva -

parvatI jijñase tabe deva mahesvare keva se gauranga-deva balaha amare (45)

“Seeing Lord Siva dancing, ParvatI asked, ‘Please tell me something about Gauranga-deva, whose name you are chanting. (45)

Sri Parvati-devi’s condition merely upon hearing the name of Sri Gaura —

tomara adbhuta nrtya kari’ darasana suniya gauranga-nama gale mora mana (46)

“ ‘My heart is melting by seeing your aston-ishing dance and hearing the name of Sri Gauranga emanate from your mouth. (46)

eta je sunechi mantra-tantra etakala se-saba janinu matra jivera janjala (47)

ataeva bala prabhu gauranga-sandhana bhajiya tanhare ami paiba parana (48)

“ ‘Whatever I have heard to this day about mantra and tantra now seems to be nothing more than a botheration for the living entities. Therefore, O Lord, please tell me about Sri Gauranga so that I may also engage in worship of Him and become alive.’ (47-48)

Sri Mahadeva’s description of the real nature of Sri Gaura

(gaura-tattva) —

parvatira katha suni’ deva pasupati sri-gauranga smari’ kahe parvatira prati (49)

adya-sakti tumi hao sri-radhara amsa tomare baliba tattva-gana avatamsa (50)

“Hearing Parvati’s words, Pasupati Siva remembered Sri Gauranga and said, ‘O Parvati, you are the original potency, a portion of Sri Radha. I will tell you about this topmost truth. (49-50)

radha-bhava la’ye krsna kalite ebara mayapure saci-garbhe ha’be avatara (51)

“ ‘Taking Srimati Radha’s intrinsic mood and bodily lustre, Sri Krsna will appear in this Kali- yuga in Mayapura, from the womb of Sri Saci- devi. (51)

kirtana rangete mati’ prabhu goramani vitaribe prema-ratna patra nahi gani’ (52)

“ ‘Being Himself absorbed in sanklrtana, Mahaprabhu Sri Gaurahari will distribute the jewel of prema to the public, without considering whether the recipient is qualified or not. (52)

ei premavanya-jale je jiva na bhase dhik ta’ra bhagye devi, jivana-vilase (53)

“ ‘Fie on the fortune of those living entities who will not drown in this flood of prema. O Devi, it is even useless for them to maintain their lives. (53)

Mahadeva leaves Kasi -

prabhura pratijna smari’ preme jai bhasi’ dhairya na dhare mana chadilama kasi (54)

“ ‘I became saturated with prema upon remembering Sriman Mahaprabhu’s promise and my mind lost patience. Therefore, I left Kasi. (54)

mayapura-antabhage jahnavlra ttre gauranga bhajiba ami rahiya kutre (55)

“ ‘I will live in a cottage on the bank of the Jahnavi (Ganga) at the border of Mayapura, and I will worship Sri Gauranga Mahaprabhu.’ (55)

Sri Parvati-devi’s arrival in Simantadvipa -

dhurjatira vakya suni’ parvatl sundarl ailenal smantadvlpete tvara kari’ (56)

“Hearing the words of Sri Sankara, who wears matted locks, the beautiful Sri Parvati- devi quickly came here to Simantadvipa. (56)

sri-gauranga-rupa sada karena cintana gaura bali’ preme bhase, sthira nahe mana (57)

“She [Parvati] began to constantly remember Sri Gauranga Mahaprabhu’s form. Chanting the name of Gaura, she drowned in prema and was not able to remain calm [due to not attaining His darSana]. (57)

Receiving darSana of Sri Gaurahari together with His associates -

katadine gauracandra krpa vitariya parvati dekha dila sa-gane asiya (58)

“After some days, Sri Gauracandra, out of mercy, appeared along with His associates to give His darSana to Sri Parvati. (58)

Sriman Mahaprabhu's divine form -

sutapta kancana-varna dirgha kalevara mathaya cancara kesa sarvanga sundara (59)

trikaccha kariya vastra ta’ra paridhana gale dole phulamala apurva vidhana (60)

“Sriman Mahaprabhu's lustre was just like that of molten gold and He was tall in stature. His head was beautified with curly hair, and all His limbs were extremely handsome. He was wearing a dhoti folded thrice, and a garland made of extraordinary flowers adorned His neck. (59-60)

preme gadagada-vakya kahe gauraraya balogo parvati! kena aile hethaya (61)

“Sri Gauraraya said in a voice choked with prema, ‘O Parvati, tell Me why have you come here?’ (61)

jagatera prabhu-pade padiya parvati janOya apana duhkha sthira nahe mati (62)

“Parvatl-devi fell at the feet of Sri Gauranga Mahaprabhu, the Lord of the universe, unable to remain calm as she explained her sorrow. (62)

Sri Parvati-devi reveals her sadness -

ohe prabhu jagannatha jagata-jivana sakalera dayamaya mora vidambana (63)

“Sri Parvati-devi said, ‘O Master, O Lord of the universe, O life of the residents of the world, why are You deceiving me, yet being merciful to everyone else? (63)

tava bahirmukha jive bandhana-karana niyukta karila more patita-pavana (64)

“ ‘O deliverer of the fallen souls, You have appointed me to punish those living entities who are averse to You. (64)

ami thaki sei kaje samsara patiya tomara ananta preme vancita haiya (65)

“ ‘Because I am always busy with such duties, I am deprived of Your unlimited prema. (65)

loke bale yatha krsna maya nahi tatha ami tabe bahirmukha hainu sarvatha (66)

kemane dekhiba prabhu tomara vilasa tumi na karile patha hainu nirasa (67)

“ ‘Everyone proclaims that maya, illusion, cannot exist where Krsna is present. If this is true, I will always remain averse to You. How, then, will I ever behold Your eternal pastimes? If You do not give me a solution, I will become completely hopeless.’ (66-67)

The reason behind the name Sri Simantadvipa -

eta bali’ sri-parvati gaura-pada-dhuli slmante laila sati kariya akuli (68)

sei haite ‘sri-simantadvlpa’-nama haila simuliya ball’ ajna-janete kahila (69)

“Saying this, the chaste Sri Parvati-devi, feeling distressed, put dust from Sri Gauranga Mahaprabhu’s feet on the parting of her hair (slmanta). From that time, this place has been known as Simantadvipa. Some ignorant people started calling this place Simuliya. (68-69)

Sriman Mahaprabhu consoles Parvati-devi -

sri-gauranga-candra tabe prasanna haiya balila parvatl suna katha mana diya (70)

“Sri Gauranga-candra became pleased upon hearing Sri Parvati-devi’s prayers. He said, ‘O Parvati, listen attentively to My words. (70)

The real nature of Sri Parvati-devi -

tumi mora bhinna nao sakti sarvesvarl eka sakti dui rupa mama sahacarl (71)

“ ‘O supreme goddess (SarveSvari), as My potency, you are not separate from Me. I have just one potency, which has two forms. (71)

svarupa-saktite tumi radhika amara bahiranga-rupe radha tomate vistara (72)

“ ‘As the internal potency (svarupa-Sakti) you are My beloved Sri Radha, and externally [for the purpose of executing activities of the material world] Sri Radha has expanded Herself as you. (72)

tumi naile mora lila siddha nahi haya tumi yogamaya-rupe lilate niscaya (73)

“ ‘My pastimes cannot take place without you. Certainly, in My pastimes, you act as Yogamaya. (73)

Sri Parvati-devi’s form in Vraja and Navadvipa –

braje tumi paurnamasi-rupe nityakala navadvipe praudhamaya-saha ksetrapala (74)

“ ‘You dwell eternally in Vraja as Paurnamasi and in Navadvipa as Praudhamaya, together with Lord Siva, the protector of the dhama.’ (74)

eta bali’ sri-gauranga haila adarsana

premavista ha’ye rahe parvatira mana (75)

“Saying this, Sri Gauranga Mahaprabhu disappeared and Parvati-devi became absorbed in prema. (75)

simantini-devi-rupe rahe eka bhite praudhamaya mayapure rahe gaura-prite
(76)

“Deeply absorbed in love of Sri Gaura (gaura- prema), Parvati dwells here as Simantini-devi and in Mayapura as Praudhamaya.” (76)

The Village of the Kazi

eta ball’ nityananda kajira nagare pravesila ‘jive’ la’ye takhana satvare (77)

After speaking thus Sri Nityananda Prabhu soon reached the Kazi’s village, together with Sri Jiva. (77)

The Mathura of Vraja -

prabhu bale,—ohe ‘jiva’, sunaha vacana kajira nagare ei mathura bhuvana
(78)

Sri Nityananda Prabhu said, “Listen O Jiva, this village of the Kazi is non-different from Mathura in Vraja. (78)

hetha sri-gauranga-rayā kirtana kariya kaji nistarila prabhu premaratna diya
(79)

“Sri Gauranga Mahaprabhu performed kirtana here. He delivered the Kazi and gave him the transcendental jewel of prema. (79)

Chand Kazi is Kamsa in Sri Krsna’s pastimes –

sri-krsna-lilaya jei kamsa mathuraya gauranga-lilaya canda-kaji nama paya
(80)

“Kamsa of Sri Krsna’s pastimes is known as Chand Kazi in Sri Gaura’s pastimes. (80)

eijanya prabhu ta’re matula balila bhaye kaji gaura-pade sarana laila (81)

“For this reason, Mahaprabhu addressed him as His maternal uncle. Out of fear, the Kazi took shelter at Sri Gaurasundara’s lotus feet. (81)

The Kazi breaks a mrdanga -

kirtana arambhe kaji mrdanga bhangila hosena sahara bale utpata karila (82)

“One day, at the beginning of the kirtana, the Kazi broke a mrdanga. He could cause all these disturbances because he was supported by Hussain Shah. (82)

Hussain Shah is Jarasandha in Sri Krsna’s pastimes –

hosenasa se jarasandha gauda-rajesvara tanhara atmiya kaji pratapa vistara (83)

“King Hussain Shah of GaudadeSa is Jarasandha in Krsna’s pastimes. The Kazi was powerful [in regard to breaking the mrdanga, prohibiting kirtana, etc.] only because of Hussain Shah’s order. (83)

The Kazi's darsana of Sri Nrsimha-deva –

prabhu ta’re nrsimha-rupete deya bhaya bhaye kamsa-sama kaji jadasada haya (84)

“Mahaprabhu made the Kazi fearful by appear-ing before him as Nrsimha [in a dream]. The frightened Kazi became stunned, just as Kamsa became stunned upon seeing Sri Krsna. (84)

The Kazi receives the gift of prema -

ta’re prema diya kaila vaisnava-pradhana kajira nistara katha sune bhagyavan (85)

“Mahaprabhu gave him the gift of prema and made him into a great Vaisnava. Only a Mahaprabhu and the Kazi fortunate person can hear the pastime of the Kazi’s liberation. (85)

The destination of one who sees a difference between the tattva of Vraja and Navadvipa -

braja-tattva navadvipa-tattve dekhe bheda krsna-aparadhi, labhe nirvana abheda (86)

“One who sees a difference in the divine principle (tattva) of Vraja and that of Navadvipa is an offender at Sri Krsna’s lotus feet. He therefore attains impersonal liberation. (86)

The reason for the supremacy of gaura-lila -

hetha aparadhi paya prema-ratna-dhana ataeva gaura-lila sarvopari hana (87)

“In Sri Navadvipa-dhama even an offensive person receives the wealth of the transcendental jewel of prema. Therefore, the pastimes of Sri Gaura (gaura-lila) are topmost. (87)

gaura-dhama, gaura-nama, gaura-rupa-guna aparadha nahi mane tarite nipuna (88)

“The holy abode, name, form and qualities of Sri Gaura do not consider one’s offences and they are most expert in liberating everyone. (88)

yadi aparadha thake sadhakera mane krsna-name, krsna-dhame tare bahu-dine (89)

gaura-name, gaura-dhame sadya prema haya aparadha nahi ta’ra, badha upajaya (90)

“If there are offences existing in a sadhaka’s heart, Krsna’s name and holy abode will remove them after a long time, only. But by taking shelter of the name and holy abode of Sri Gaura, one will quickly attain prema, as offences committed in Sri Gaura’s abode do not create any obstacles. (89-90)

The Kazi’s Samadhi

ai dekha ohe ‘jiva’, kajira samadhi dekhile jivera nasa haya adhi-vyadhi (91)

“O Jiva, now behold the samadhi of the Kazi. All miseries and sufferings are destroyed by taking darsana of his samadhi.” (91)

Sankhavanika-nagara (Saradanga)

eta bali' nityananda preme garagara calilena druta sankhavanika-nagara (92)
tatha giya sri-jivere balena vacana ohe dekha saradanga apurva darsana (93)

After taking darsana of the Kazi's samadhi, Sri Nityananda Prabhu, overwhelmed with prema, quickly went to the place called Sankhavanika. There He told Sri Jiva, "O Jiva, behold the amazing Saradanga. (92-93)

sri-saradanga nama ati manohara jagannatha baise yatha laiya sabara (94)

"Even the name of Sri Saradanga is en-chanting in itself. Here the Supreme Lord Sri Jagannatha resides with people of the Sabara caste. (94)

purve jabe raktabahu dauratmya karila dayita-sahita prabhu hethaya aila (95)

"In ancient times, when the barbaric Rakta-bahu began his violent atrocities, Lord Jagannatha came here with His beloved servants. (95)

Saradanga: Jagannatha Puri in Sri Navadvipa-dhama –

sri-purusottama-sama e dhama haya nitya jagannatha-sthiti tathaya niscaya (96)

"This place is non-different from Sri Purusottama [Puri]. It is certain that Lord Jagannatha resides here eternally." (96)

Sridhara-angana

tabe tantuvaya-grama hailena para

dekhilena kholabeca sridhara agara (97)

Thereafter, Sri Nityananda Prabhu went past the village of Tantuvaya and saw the house of Kholabeca Sridhara. (97)

The reason why Sridhara-angana is called ViSrama-sthana -

prabhu bale,—“ei sthane sri-gauranga hari kirtana visrama kaila bhakte krpa kari’ (98)

Sri Nityananda Prabhu said, "After performing kirtana, Sri Gaurahari rested

here to bestow mercy upon His [fatigued] devotees. (98)

ei hetu visrama-sthana era nama

hetha sridharera ghare karaha visrama” (99)

“This place is therefore called ViSrama- sthana, or ‘place of resting’. You should also take rest here, in the house of Sridhara.” (99)

Sridhara worships Sri Nityananda Prabhu -

sridhara sunila jabe prabhu-agamana sastange asiya kare prabhura pujana (100)

When Sridhara received the news of Sri Nityananda Prabhu’s arrival, he came there, offered his full obeisances to the Lord and began to worship Him. (100)

Sridhara’s request at Sri Nityananada Prabhu’s feet –

bale,—“prabhu bada daya e dasera prati visrama karaha hetha amara minati” (101)

Sridhara said to Sri Nityananda Prabhu, “O Lord, You are so merciful to this servant [of Yours]. My prayer to You is to please take rest in my cottage.” (101)

Sri Nityananda Prabhu praises Sridhara’s great fortune –

prabhu bale,—“tumi hao ati bhagyavan tomare karila krpa gaura-bhagavan (102)

Sri Nityananda Prabhu said, “You are greatly fortunate because Sri Gaurhari Himself has bestowed His mercy upon you. (102)

adya mora ei sthane kariba visrama” suniya sridhara tabe haya aptakama (103)

“We, too, will rest here today.” Sridhara became fully satisfied hearing Sri Nityananda Prabhu’s words. (103)

bahu yatne sevayogya samagrl laiya randhana karaya bhakta brahmanere diya (104)

With great care, Sridhara brought para-phernalia to serve the Lord and arranged for brahmana devotees to cook. (104)

nitai-srivasa-seva haile samapana anande prasada paya ‘srujlva’ takhana (105)

When Prabhu Sri Nityananda and Srivasa Pandita had finished their meals, Sri Jiva took their remnants with great joy. (105)

Sridhara and his family serve Sri Nityananda Prabhu –

nityanande khattopari karaya sayana savamse sridhara kare pada-samvahana (106)

After the meal, Sridhara made Sri Nityananda Prabhu rest on a bed, and along with his entire family, he served the Lord’s divine feet. (106)

Sasti-tirtha

aparahne sri-jivere laiya srivasa sasti-tirtha dekhaila haiya ullasa (107)

In the afternoon, Srivasa Pandita joyfully took Sri Jiva for darsana of Sasti-tirtha. (107)

Visvakarma’s arrival in Navadvipa -

srivasa kahila,—suna ‘jlva’ sadasaya purve deva-gana jabe sunila niscaya (108)

navadvipe ha’be mahaprabhu avatara visvakarma ailen nadiya nagara (109)

Srivasa Pandita said, “Listen, O amiable Jiva, when the demigods heard that Sriman Mahaprabhu would certainly appear in Sri Navadvipa-dhama, they sent Visvakarma to this town of Nadiya. (108-109)

Visvakarma’s service to Sri Navadvipa-dhama -

prabhu jei pathe karibena sankirtana sei pathe jalakasta karite varana (110)

eka ratre satha kunda katila visai sesa kunda kaji-grame karila katai (111)

“Visvakarma thought, ‘There should be no scarcity of water [for the devotees to drink] along the path where Mahaprabhu will perform sanklirtana.’ Therefore, in one night, Visvakarma dug out sixty large ponds, of which the last one was made in the Kazi’s village. (110-111)

sridharera kalabaga dekhite sundara ihara nikate eka dekha sarovara (112)

“Look, one of those ponds is still here near Sridhara’s beautiful banana garden. (112)

ei sarovare kabhu kari’ jala-khela

mahaprabhu lailena sridharera khola (113)

“Sriman Mahaprabhu would play in the water of this pond, and then He would sometimes take Sridhara’s bananas. (113)

adyavadhi moca-thoda laiya sridhara sri-sacl-matake deya ullasa-antara (114)

“Even today Sridhara takes his banana flowers and stems and gives them to Mother Saci with great joy [as he remembers these pastimes of Mahaprabhu]. (114)

ihara nikate mayamari nama sthana dekhaha ‘sri-jiva’ ajo ache vidyaman (115)

“O Jiva, just see the nearby place known as Mayamari. It is still present today. (115)

Sri Baladeva Prabhu's arrival in Mayamari -

pauranika katha eka karaha sravana tirtha-yatra baladeva karila jakhana (116)

navadvipe asi’ jabe karila visrama vipra-gana janaila mayasura-nama (117)

“Listen to an episode from the Puranas regarding the glories of this place. Once, Sri Baladeva Prabhu came here to Navadvipa on pilgrimage. As He lay down to rest after His arrival, some local brahmanas came to tell Him about the atrocities caused by a demon named Mayasura. (116-117)

The reason behind the name Mayamari -

mayasura-upadrava suni' haladhara mahavege dhare tare mathera bhitara (118)

“Hearing about Mayasura’s disturbances, Haladhara [Sri Baladeva] ran after that demon at great speed and caught him in the middle of a field. (118)

maha-yuddha kaila daitya baladeva-satha

avasese rama tare karila nipata (119)

“A fierce battle ensued between Mayasura and Sri Baladeva Prabhu, and finally the demon died in the hands of Sri Baladeva. (119)

se avadhi mayamari nama khyata haila bahukala katha aja tomare kahila (120)

“Since then this place is known as Mayamari. Today I have narrated to you a most ancient story. (120)

Mayamari, Talavana of Vraja -

talavana-nama ei tirtha brajapure

sada bhagyavan jana nayanete sphure” (121)

“Fortunate persons see this place [Mayamari] as Talavana of Vraja.” (121)

sei ratre sei sthane thakilena sabe paradina yatra kare ‘hari’ ‘hari’ rabe (122)

That night everyone rested there [in Sridhara- angana], and next day, early in the morning, they continued their travel, calling out “Hari, Hari!” (122)

The author’s prayer to attain his desired service -

nitai-jahnava-pada-chaya jara asa nadiya-mahatmya kare e dasa prakasa (123)

This servant, Bhaktivinoda, whose only desire is to attain the cooling shade of the lotus feet of Sri Nityananda Prabhu and Sri Jahnava- devi, reveals the glories

of Nadiya. (123)

Thus Ends Chapter Six

Chapter 7

Mangalacarana (Auspicious Invocation) -

jaya sri-caitanyacandra, jaya prabhu nityananda,

jayadvaita jaya gadadhara

jaya srivasadi-bhakta, gaura-pade anurakta,

jaya navadvipa-dhama-vara (1)

All glories to Sri Caitanyacandra! All glories to Sri Nityananda Prabhu! All glories to Sri Advaita Acarya! All glories to Sri Gadadhara Pandita! All glories to all the devotees, beginning with Srivasa, who have deep attachment for the divine feet of Sri Gauranga Mahaprabhu! All glories to the topmost dhama, Sri Navadvipa! (1)

Sri Suvarna-vihara

*chadiya visrama sthana, sri-jive laiya jana, jatha grama suvarna-vihara ohe
'jiva' prabhu kaya, apurva e sthana haya, navadvipa prakrtira para (2)*

Sri Nityananda Prabhu took Sri Jiva from Visrama-sthana [Sridhara-angana] to Suvarna- vihara. Arriving there, Sri Nityananda Prabhu said, “O Jiva, this unprecedented place is beyond material nature; it is transcendental. (2)

Until the moment of death, a materialistic person’s only goal is to gather objects for sense gratification. Even if someone becomes like King Suvarna Sena [who had everything], he will still desire to collect more objects for his sense gratification -

satya-yuge ei sthane, chila raja sabe jane,

sri-suvarna-sena ta’ra nama

bahukala rajya kaila, parete varddhakya haila,

tabu nahi karyete visrama (3)

During Satya-yuga, a famous king named Sri Suvarna Sena resided here. He ruled this place for a long time. Even in his old age, he remained busily engaged in his kingly duties, without retiring from them. (3)

By residing in the dhama, one will easily get an opportunity to take sadhu-sanga -

visaye avista citta, kise vrddhi haya vitta,

ei cinta kare naravara

ki jani ki bhagyavase, sri-narada tatha aise,

raja tahre pujila vistara (4)

The king was always engrossed in sense enjoyment and always worried about how his kingdom could prosper. One day, who knows by what good fortune, Devarsi Sri Narada came to visit him. Upon seeing Sri Narada, the king offered prayers and worshipped him. (4)

Sri Narada, who feels unhappy to see the sorrows of others, instructs the king in the Absolute Truth -

naradera daya haila, tattva-upadesa kaila,

rajare ta' laiya nirjane

narada kahena raya, vrtha tava dina jaya,

artha-cinta kari' mane-mane (5)

arthake anartha jana, paramartha divya-jnana,

hrdaye bhavaha eka-bara

dara-putra-bandhu-jana, keha nahe nija-jana,

maranete keha nahe kara (6)

[Seeing the king's condition] Sri Narada's heart filled with compassion for him. He took the king to a secluded place and instructed him about the real truth (tattva). Sri Narada said, "O King, you are spending your days uselessly pondering how to gather wealth. You should understand that wealth does not bring fortune,

but rather misfortune. Just once, contemplate in your heart the divine knowledge of actual fortune [the fifth goal of human life, krsna- prema]. Wife, sons, friends, relatives and others are not ours. After death, none of them belong to us. (5-6)

Although life is priceless, it is ephemeral -

tomara marana ha'le, dehati bhasa'ye jale,

sabe ja'be grhe apanara

tabe kena mithya asa, visaya-jala-pipasa,

yadi keha nahi haila ka'ra (7)

"After your death, your body will be cremated on the bank of a river, and the ashes will be thrown in its waters. Everyone will then go back to their respective homes. Since no one belongs to you, why are you maintaining false hope that they do? Why are you trying to quench your thirst by remaining attached to sense enjoyment [which, being only a tiny drop, is unable to quench your thirst]?" (7)

It is foolish to hope for happiness by accruing worldly assets only -

yadi bala labhi sukha, jivane na pai duhkha,

ataeva artha-cesta kari

seha mithya katha raya, jivana anitya haya,

nahi rahe sata varsopari (8)

"If you say that attempting to accumulate wealth will enable you to attain

happiness and relieve your life of suffering, then I have to say, O king, that this is completely false because life itself is temporary; it will not last for more than one hundred years. (8)

The actual purpose of human life -

ataeva jana sara, jete habe mayapara,

jatha sukhe duhkha nahi haya

kise va sadhiba bala, sei ta' apurva phala,

jahe nahi soka-duhkha-bhaya (9)

“You should therefore understand the essence of life [the real purpose of life]. Just see, we have only attained the human form of life to cross over the ocean of material existence, or, in other words, to perform bhajana. Do you know how to attain that place where there is no lamentation, sorrow or fear? [Make an effort to understand how.] (9)

It is impossible to attain the abode of the Supreme Lord through renunciation and knowledge -

kevala vairagya kari', taha na paite pari,

kevala jnanete taha nai

vairagya jnanera bale, visaya-bandhana gale,

jivera kaivalya haya bhai (10)

“O King, that abode can be attained neither by renunciation alone nor solely by knowledge. When, on the strength of renunciation and knowledge, the material bondage has been severed, the living entities may at most attain kaivalya (sayujya-mukti), or merging with the impersonal aspect of the Lord. (10)

Kaivalya-mukti is the cause of total destruction -

kaivalye ananda nai, sarvanasa bali tai,

kaivalyera nitanta dhikkara

edike visaya gela, srestha kichu na milila,

kaivelyera karaha vicara (11)

ataeva jnani jana, bhukti-mukti nahi la'na,

krsna-bhakti karena sadhana

visayete anasakti, krsna-pade anurakti,

sambandha-abhidheya-prayojana (12)

“There is no happiness whatsoever in kaivalya-mukti. For the living entities it means total ruination and is completely contemptible. In kaivalya-mukti all sensory pleasures are eliminated but nothing superior is attained. Therefore, that intelligent person who deeply considers the nature of kaivalya will give up the desire for both bhukti (sense enjoyment) and mukti (the elimination of suffering), and engage solely in devotion to Sri Krsna. Thoroughly understanding the principles of sambandha (one's relationship with Krsna), abhidheya (acting in accordance with that relationship) and prayojana (the ultimate goal of life), he will be detached from sense enjoyment and attached to Sri Krsna's lotus feet. (11-12)

Bhakti is the only means to attain the abode of Bhagavan -

jiva se krsnera dasa, bhakti bina sarvanasa,

bhakti-vrkse phale prema-phala

sei phala prayojana, krsna-prema nitya-dhana,

bhukti-mukti tuccha se-sakala (13)

“The living entity is Sri Krsna's servant [sambandha], and without bhakti [abhidheya] the jiva will be completely destroyed. On the tree of devotion grows the fruit of love of God (prema), and the ultimate goal of life [prayojana] is to attain the eternal wealth of krsna-prema. Sense enjoyment and liberation are just insignificant fruits [of this tree]. (13)

Although the jiva is Sri Krsna's servant, he is still affected by illusion (maya) -

krsna-cid-ananda ravi, maya tah'ra chaya-chavi,

jiva tan'ra kirananutana

tatastha dharmara vase, jiva yadi maya sparse,

mayata're karaya bandhana (14)

“Sri Krsna is likened to the sun of cid-ananda, or knowledge and bliss; maya is His shadow; and the living entity is an infinitesimal particle in the rays of that sun. Because the jiva is generated from the marginal potency (tatastha-sakti), illusion (maya) binds him in her net if he turns towards her. (14)

The destination of the living entity who has been caught by the net of illusion -

krsna-bahirmukha jei, maya-sparsi jiva sei,

maya-sparse karma-sanga paya

mayajale bhrami' mare, karma-jnane nahi tare,

kasta-nasa mantrana karaya (15)

“That living entity who turns away from Sri Krsna goes toward maya. As a result, he is caught up in the perplexities of fruitive activities. He wanders about in her trap of material existence, attaining only troubles. He cannot obtain deliverance by the processes of karma and jnana. (15)

***kabhu karma acaraya, astangadi yogamaya, kabhu brahma-jaana-alocana
kabhu-kabhu tarka kare, avasese nahi tare, nahi mane atma-tattva-dhana (16)***

“Sometimes he practises karma and some-times astanga-yoga and other yoga methods. Sometimes he follows brahma-jnana (impersonal knowledge). Sometimes he takes shelter of the path of logic, but in the end he is not delivered. Without knowledge about the true nature of the soul (atma-tattva), it is impossible to be delivered. Still, the jiva is not willing to accept the process of bhakti (atma-jnana). (16)

After wandering through innumerable species of life, one will attain pure devotion only by the association of devotees -

bhramite-bhramite jabe, bhakta-jana-sanga harbe,

tabe sraddha labhibe nirmala

sadhu-sange krsna bhaji, hrdaya-anarha tyaji’,

nistha labha kare suvimala (17)

“Because of his previous activities, the living entity wanders from one body to another. When, by some good fortune, he comes into the association of sadhus, he attains pure faith (sraddha). By performing bhajana of Sri Krsna in that association, all unwanted tendencies (anarthas) are removed from his heart. He thereby attains pure nistha, or steadiness in his devotional practices. (17)

bhajite-bhajite tabe, sei nistha ruci ha’be,

krame ruci haibe asakti

asakti haibe bhava, tahe ha’be prema-labha,

ei krame haya suddha-bhakti (18)

“By continuously performing bhajana, his nistha gradually transforms into ruci (intense relish for serving Krsna) and then into asakti (deep attachment for both the practice and the goal of spiritual life, Sri Krsna). Thereafter, bhava (transcendental emotion) manifests, and after that, prema (pure, transcendental love) manifests from bhava. Suddha-bhakti, or pure devotion, makes its appearance in this sequence. (18)

Practising the nine limbs of bhakti under the guidance of devotees is the method to attain the ultimate goal -

sravana-klrtana mati, seva-krsnarcana nati,

dasya-sakhya-atmanivedana

navadha sadhana ei, bhakta-sange kare jei,

sei labhe krsna-prema-dhana (19)

“Hearing and chanting about the Supreme Lord’s qualities, glories and so forth;

remembering, serving and worshipping Him; offering Him obeisances; becoming His servant; becoming His friend; and offering one's own self to Him are called navadha-bhakti (the nine limbs of devotional service). A person who follows this nine-fold process of devotion under the guidance of devotees will achieve the wealth of love of Krsna. (19)

The duty of a resident of the dhama -

tumi raja bhagyavan, navadvipe tava sthana,

dhama-vase tava bhagyodaya

sadhu-sange sraddha pe'ye, hrsna-nama-gum ge'ye,

prema-surye karao udaya (20)

“You are a greatly blessed king because your residence is in Sri Navadvipa-dhama. Your good fortune has arisen because of your staying in the dhama. Now, please give up material enjoyment and reside in the association of saintly devotees to attain pure faith. Engage in continuous chanting of Sri Krsna's name and qualities and thus invite the sun of prema to arise in your heart. (20)

Sri Narada Muni provides indication of Sri Gauranga's descent -

dhanya kali agamane, hetha krsna la'ye gane,

sri-gaurOnga-lilo prakasibe

jei gaura-nama la'be, ta'te krsna-krpa ha'be,

braje vasa seita' karibe (21)

“In the upcoming blessed Kali-yuga, Sri Krsna will appear as Sri Gauranga and along with His associates manifest His pastimes of Vraja here. Whoever will chant the name of Sri Gaurahari will obtain the mercy of Sri Krsna and residence in Vraja. (21)

The easy method of attaining Sri Krsna -

gaura-nama na laiya, jei krsna bhaje giya,

sei krsna bahukale paya

gaura-nama laya jei, sadya krsna paya sei,

aparadha nahi rahe taya (22)

“A person who worships Sri Krsna without taking shelter of Sri Gaurahari and without chanting His name will attain Sri Krsna after a long time. But if someone chants the name of Sri Gaurahari, he will quickly attain Sri Krsna, and all his offences will be vanquished.” (22)

The prowess of Sri Gaura's name -

balite-balite muni, adhairya haya amani,

nacite lagila ‘gaura’ bali’

gaurahari bola dhari’, vlina bale gaurahari,

kabe se asibe dhanya kali (23)

Saying this, Narada lost his composure, and he began to chant “Sri Gaurahari!” and dance while playing his vlina. His vlina, also sang

along with him, “O Gaurahari, when will that fortunate age of Kali come?” (23)

Appearance of prema is only possible by a devotee’s mercy -

ei saba bali’ ta’ya, narada caliya jaya,

premodaya haila rajara

gauranga baliya nace, sadhu haite prema yace,

visaya-vasana ghuce tan’ra (24)

After instructing the king about krsna-bhakti in this way, Sri Narada Muni left that place. By the mercy of Narada, prema arose in the heart of the king. He began to chant “Gauranga, Gauranga” and dance, and he begged for prema from the sadhus. As a result, all of his desires for sense enjoyment were removed. (24)

The king receives darsana of Sri Gaura-Gadadhara in a dream -

nidrakale naravara, dekhe gaura-gadadhara,

sa-parsade tanhara angane

nace 'hare-krsna' bali', kare sabe kolakuli,

suvarna-pratima gaura sane (25)

Once, while sleeping, the king received darsana of Gaura-Gadadhara along with Their associates. Sri Gaurahari, whose complexion is like molten gold, was dancing in his own courtyard with all of His devotees. They were chanting “Hare Krsna” and embracing one another. (25)

The king’s condition upon awakening -

nidra-bhange narapati, katara haila ati,

gaura lagi' kara'ya krandana

daivavani haila taya, prakata samaye raya,

ha'be tumi parsade ganana (26)

As soon as the king awoke, he felt greatly distressed and began to weep, desiring to attain Sri Gaurahari. At that moment, an aerial voice said, “O King, you will take birth at the time of My manifest pastimes and be counted among My associates. (26)

King Sri Suvarna Sena’s identity in Sriman Mahaprabhu’s

pastimes -

buddhimanta khana nama, paibe he guna-dhama,

sevibe gauranga-sri-carana

daivavani kane suni', sthira haila nara-mani,

kare tabe gauranga-bhajana (27)

“O King endowed with all good qualities, at that time your name will be Buddhimanta Khana and you will serve Sri Gauranga Mahaprabhu’s lotus feet.” Hearing the aerial voice, the king regained his patience and from that moment on began to worship Sri Gauranga. (27)

Srivasa Pandita absorbed in the mood of Narada –

nityananda-katha sese, naradera saktyavese, srivasa haila acetana

maha-premavese tabe, gaura-namamrtasave,

bhume lote sri-jiva takhana (28)

When Sri Nityananda Prabhu finished His story, Srivasa Pandita, absorbed in the mood of Narada, fainted. Seeing Srivasa’s condition, Sri Jiva became intoxicated with mahaprema. He drank the nectar of Gaura’s name and rolled around in the dust of that place. Then he spoke, (28)

Sri Gaurahari, the fulfiller of the devotee’s desires -

aha ki gauranga-raye, dekhiba ami hethaya,

suvarna putali gora-mani

balite-balite tabe, sri-gaura-kirtana sabe,

nayanete dekhaya amani (29)

“Alas, will I also be able to behold that golden-complexioned jewel of Sri Gaura at this place?” As soon as Sri Jiva said this, they [Sri Nityananda, Srivasa and Sri Jiva] could see Sriman Mahaprabhu performing sanklirtana. (29)

oho se amiya jini’, gaurongera rupa-khoni,

nacite logila seikhone

tabe nityananda roya, gaurongera guna goya,

advaita sahita sarva-jane (30)

That unprecedented form of Sri Gauranga Mahaprabhu, which even puts nectar

to shame, was dancing, and Sri Nityananda Prabhu and Sri Advaita Acarya, along with all the devotees, were singing the glories of Sri Gauranga. (30)

mrdanga mandiro boje, sankirtana suviroje,

purva-lilo haila vistara

kata je onanda haya, varnite sakati naya,

belo haila dvitiya prahara (31)

Accompanied by resounding mrdangas and karatalas, everyone was enraptured in sankirtana. The pastimes that took place when Srīman Mahāprabhu resided in Navadvīpa again became manifest. I do not have the power to describe the bliss in the hearts of everyone at that time. Meanwhile, afternoon came. (31)

Sri Nrsimhapalli

tabe ta' calila sabe, gaura-glita-kalarave,

devapalli-gramera bhitara

tathaya visrama kaila, devera atithi haila,

madhyahna bhojana atahpara (32)

They all arrived in the village of Devapalli, loudly singing the glories of Sri Gaurāṅga Mahāprabhu. They took rest and then, as guests of the deity [Sri Nrsimha-deva], they honoured lunch prasāda. (32)

Sri Nrsimha-deva's place since Satya-yuga –

***divasera sesa yame, sakale bhramaye grame, prabhu-nityananda tabe kaya
devapalli ei haya, sri-nrsimha-devalaya, satya-yuga haite paricaya (33)***

At the end of the day, they wandered throughout the village. Sri Nityananda Prabhu said, “This is Devapalli. The famous temple of Sri Nrsimha Bhagavan has been here ever since Satya-yuga. (33)

The resting place of Sri Nrsimha Bhagavan –

***prahladere daya kari’, hiranye vadhiya hari, ei sthane karila visrama brahma
adi deva-gana, nija-nija niketana, kari’ eka basaila grama (34)***

“After the Supreme Lord, Sri Hari, showed mercy upon Prahlada by killing Hiranyakasipu, He rested at this place. Brahma and other demigods built residences for themselves here and thus a village was founded. (34)

Many demigods arrived here to serve Lord Sri Nrsimha-deva -

manddakinl-tata dhari’, tilaya vasati kari’,

nrsimha sevaya haila rata

sri-nrsimha-ksetra-nama, navadvipe ei dhama,

parama-pavana sastramata (35)

“All these demigods resided on top of hillocks (tllas) on the river Mandakini’s bank and became absorbed in the service of Lord Sri Nrsimha-deva. According to the verdict of the scriptures, this Sri Nrsimha-ksetra, which is situated in Sri Navadvipa-dhama, is supremely sacred. (35)

surya-tila, brahma-tila, nrsimha purave chila,

ebe sthana haila viparyaya

ganesera-tila hera, indra-tila tara para,

eirupa bahu tilamaya (36)

“O Jiva, behold Surya-tila and Brahma-tila. Previously, Nrsimha-tila was situated to the east of these tllas, but now this place has changed. Just see Ganesa-tila and after that, Indra-tila. There are so many hillocks here. (36)

Visvakarma’s construction of residences suitable for the demigods -

visvakarma mahasaya, nirmila prastaramaya,

kata sata devera vasati

kale saba lopa haila, mandakinl sukaila,

tila-matra achaya samprati (37)

“Although Visvakarma Mahasaya constructed innumerable diamond- and pearl-studded residences here that were suitable for demigods, the buildings have all disappeared over time. Now even the river Mandakini has dried up. Only the hillocks remain. (37)

Sri Nityananda Prabhu's prediction -

sila-khanda aganana, kara ebe darasana,

sei saba mandirera sesa

punah kichu-dina pare, eka bhakta naravare,

pa’be nrsimhera krpa-lesa (38)

brhat mandira kari’, basaibe narahari,

punah seva karibe prakasa

navadvipa-parikrama, tara ei eka sima,

sola-krosa-madhye ei vasa (39)

“Just see these innumerable pieces of stone here. They are all ruins of temples. Again after some time, one devotee will attain a drop of mercy of Sri Nrsimha Bhagavan and build a huge temple here. He will install Sri Nrsimha- deva here and re-establish worship of Him. This place is situated at the border of the sixteen kosas Navadvipa parikrama. (38-39)

The author’s prayer to attain his desired service -

nitai-jahnava-pada, je-janara sampada,

sei bhaktivinoda kangala

navadvipa-su-mahima, nahi tara kabhu slma,

taha gaya chadi’ mayajala (40)

This wretched beggar Bhaktivinoda, whose only treasure is service to the lotus feet of Sri Nityananda Prabhu and Sri Jahnavadevi, abandons the web of maya and sings of Sri Navadvipa's glories, to which there is no end. (40)

Thus Ends Chapter Seven

Chapter 8

Mangalacarana (Auspicious Invocation) -

jaya jaya jaya sri-saci-suta jaya jaya jaya sri-avadhuta (1)

All glories, all glories to Sri Saci-nandana, the son of Mother Saci! All glories, all glories to the avadhuta Sri Nityananda Prabhu! (1)

sita-pati jaya bhakata-raja gadadhara jaya bhakata-samaja (2)

All glories to the king of devotees, Sri Advaita Acarya, the lord of Sita! All glories to Sri Gadadhara Pandita and the society of devotees! (2)

jaya navadvipa sundara-dhama jaya jaya jaya gaura ki nama (3)

All glories to the most beautiful Sri Navadvipa-dhama! All glories, all glories to the holy name of Sri Gaura! (3)

nitai sahita bhakata-gana ‘hari hari’ bali’ cale takhana (4)

Srivasa Pandita and the other devotees called out “Hari, Hari” and proceeded along with Sri Nityananda Prabhu. (4)

Sri Nityananda Prabhu completely intoxicated by the wine-like rasa of Hari -

bhave dhala-dhala nitai cale preme adha-adha vacana bale (5)

As He was talking, Sri Nityananda Prabhu, being carried away by prema, swayed and stammered as if intoxicated. (5)

jhara-jhara jhare ankhira jala ‘gora’ ‘gora’ bali’ haya vikala (6)

Streams of tears flowed from His eyes and, overwhelmed with emotion, He called out, “Gaura, Gaura.” (6)

jhakamaka kare bhusana mala rupe dasadik haila ala (7)

All of His ornaments glittered and His transcendental form illuminated the ten

directions. (7)

The dance of Srivasa Pandita and Sri Jiva –

srivasa naciche ‘jlvera’ sane kabhu kande, kabhu nace saghane (8)

As Srivasa Pandita danced with Sri Jiva, they sometimes wept and sometimes danced with carefree abandon. (8)

ara jata saba bhakata-gana nacite-nacite cale takhana (9)

All the other devotees also danced as they proceeded onward. (9)

alakanandara nikata asi’ balena nitai anande bhasi’ (10)

bilvapaksa-grama pascime dhari’ mandakinl ase nadiya gheri’ (11)

When they reached the river Alakananda, Sri Nityananda Prabhu spoke blissfully: “O Jiva, the river Mandakini surrounds Nadiya, keeping the village Bilvapaksa on her western side. (10-11)

suvarna-vihara dekhile yatha mandakinl chade alaka tatha (12)

“At Suvarna-vihara, which you saw previously, the rivers Mandakini and Alakananda part from each other. (12)

Sri Harihara-ksetra

alakanandara purava pare harihara-ksetra gandaka dhare (13)

“Harihara-ksetra is situated on Alakananda’s east bank and on the bank of the Gandaki. (13)

sri-murti prakasa haibe kale sundara kanana sobhibe bhale (14)

“At the right time, a deity will manifest here and a beautiful grove will adorn this place. (14)

The pilgrimage place named KaSi in ^ri Navadvipa-dhama -

alaka pascime dekhaha kasl saiva-sakta seve mukati dasl (15)

“Just see Kasi, which is situated on Alakananda’s western bank. Saivites (worship-pers of Siva) and Saktas (worshippers of Sakti) are trying to attain liberation here. (15)

varanasi ha’t e dhama para hethaya dhurjati pinaka-dhara (16)

“This Harihara-ksetra is superior to Varanasi (Kasi). Here Dhurjati (Siva with matted hair) reigns splendidly, holding a damaru drum. (16)

Lord Siva, carrying the damaru drum, dances as he chants the name of Gaura -

‘gaura’ ‘gaura’ bali’ sadai nace nija-jane gaura-bhakati yace (17)

“Siva is always dancing here, chanting ‘Gaura, Gaura!’ and praying for his followers to obtain gaura-bhakti. (17)

The bhaktas reproach liberation -

sahasra varasa kasite basi’ labhe se mukati jnanete nyasi (18)

taha ta’ hethaya carane theli’ nacena bhakata gauranga bali’ (19)

“The liberation obtained by sannyasls after living in Kasi and practising jnana (speculative, impersonal knowledge) for a thousand years is here kicked away by the devotees as they dance and chant the name of Sri Gauranga Mahaprabhu. These devotees consider them-selves fortunate just to drink the nectar of Sri Gaura’s name. (18-19)

Lord Siva chants the name of Gaura in the ears of the jivas -

niryana-samaye ekhane jiva kane ‘gaura’ bali tarena siva (20)

“If any living being leaves his body in this place, in his final moment, Lord Siva chants the name of Sri Gaura in his ear and thus liberates him. (20)

maha-varanasi e dhama haya jivera marane nahika bhaya (21)

“This holy abode is also called Maha-Varanasi, because the living entities here need not fear dying [considering that they will definitely attain a transcendental

destination upon hearing the pure name of Sri Gaura emanate from Lord Siva's mouth]. In other words, they need not worry about their destination after death.” (21)

eta bali' tathaya nitai nace gaurahari-prema 'jivere' yace (22)

Saying this, Sri Nityananda Prabhu began to dance and prayed that Sri Jiva may also attain prema for Sri Gaurahari. (22)

Lord Siva offers his respects at Sri Nityananda Prabhu's lotus feet —

alaksye takhana kailasa-pati nitai-carane karila nati (23)

Unseen by anyone else, Lord Siva, the master of Kailasa, respectfully bowed at Sri Nityananda Prabhu's divine feet. (23)

gauri-saha siva gauranga nama gaiya-gaiya puraya kama (24)

Lord Siva resides here with Gauri Sri Parvati, constantly chanting Sri Gauranga Mahaprabhu's names and thus fulfilling all of his desires. (24)

Gadigacha-grama (Sri Godrumadvipa)

svatantra isvara nitai tabe bhakata-sangete calila jabe (25)

gadigacha-grame paunchila asi' tathaya asiya kahila hasi' (26)

godruma-namete e dvipa haya surabhi satata ekhane raya (27)

The independent Lord, Sri Nityananda Prabhu, walked with the devotees and arrived at the village of Gadigacha. Laughing, He said, “The name of this island is Godruma. Surabhi resides here eternally. (25-27)

During the time of sri krsna-lila, Indra, filled with pride, sent rains on Gokula -

krsna-mayavase devendra jabe bhasaya gokula nija-gaurave (28)

govardhana-giri dhariya hari raksila gokula yatana kari' (29)

“Being subjected to Sri Krsna's maya, the proud Indra showered Gokula with

torrents of rain. At that time, Sri Hari lifted Giriraja-Govardhana and carefully protected Gokula. (28-29)

The crushing of Indra's pride -

indra-darpa-curna haile para saci-pati cine sarangadhara (30)

“When Indra's pride was completely crushed, he recognized Sarangadhara Sri Krsna. (30)

Indra takes shelter of Sri Krsna's lotus feet -

nija aparadha marjana tare padila krsnera carana dhare (31)

“To rectify his offence, Indra fell to the ground and caught hold of Sri Krsna's lotus feet. (31)

Indra's fear and prayers to Mother Surabhi -

dayara samudra nanda-tanaya ksamila indrere dila abhaya (32)

tathapi indrera rahila bhaya surabhi nikate takhana kaya (33)

krsna-lila mui bujhite nari aparadha mama haila bhari (34)

“Although Sri Nanda-nandana, the ocean of mercy, forgave and pacified Indra, the fear in Indra's heart did not diminish. Indra said to Surabhi, ‘Because of not understanding Sri Krsna's pastimes, I have committed a dreadful offence. (32-34)

sunechi kalite brajendra-suta karibe nadiya-lila adbhuta (35)

“ ‘I have heard that in Kali-yuga Sri Vrajendra- nandana will perform His astonishing pastimes in Navadvipa. (35)

Even upon attaining the post of Indra, there is reason to fear -

pache se-samaya mohita ha'be aparadhi punah haye rahiba (36)

“ ‘But I fear that at that time I will again be bewildered by the illusory energy (maya) and commit offences. (36)

tumi ta' surabhi sakala jana karaha ekhana tahara vidhana (37)

“ ‘O Surabhi (Kamadhenu), you know every-thing about how to be saved from committing offences. Please now explain this to me.’ (37)

Mother Surabhi's advice -

surabhi balila, calaha jai navadvipa-dhame bhaji nimai (38)

“Surabhi answered, ‘Let us both go to Sri Navadvipa-dhama and there worship Nimai (Sri Caitanya Mahaprabhu).’ ” (38)

The Place of Bhajana of Indra and Mother Surabhi

devendra-surabhi hethaya asi' gauranga bhajana karila basi' (39)

Sri Nityananda Prabhu continued: “There—after Indra and Surabhi worshipped Sri Gauranga Mahaprabhu at this very place. (39)

gauranga-bhajana sahaja ati sahaja tahara phala-vitati (40)

“It is very easy to worship Sri Gauranga Mahaprabhu. Although the result is also easy to attain, it is the topmost. (40)

Indra and Mother Surabhi attain darsana of Sri Gaurahari –

gauranga baliya krandana kare gauranga-darsana haya satvare (41)

“Both of them constantly chanted Gauranga's name and wept. Quickly they attained darsana of Sri Gauranga Mahaprabhu. (41)

kiba aparupa rupa-lavani dekhila gauranga-pratimakhani (42)

They had darsana of Sri Gauranga Mahaprabhu's astonishingly graceful, divine form. (42)

The supremely munificent Sriman Mahaprabhu bestows a boon -

adha-adha hasi varada rupa preme gadagada rasera kupa (43)

“Sriman Mahaprabhu was smiling gently, having assumed the posture of one giving a boon. Mahaprabhu, who is the storehouse of rasa, was Himself overwhelmed with ecstatic love (prema). (43)

hasiya balena thakura mora janinu vasana ami ta' tora (44)

“My Lord Sri Gaurahari smiled and said to Indra and Surabhi, ‘I know of your desire. (44)

alpadina ache prakata-kala nadlya-nagare dekhibe bhala (45)

se llla-samaye sevibe more mayajala ara na dhare tore (46)

“ ‘I will soon appear in Navadvipa. At that time you will also take birth in Navadvipa and serve Me in My pastimes there. Now the snares of illusion will not be able to touch you.’ (45-46)

Mother Surabhi resides permanently in Godruma -

eta ball' prabhu adrsya haya surabhi sundari tathaya raya (47)

asvattha nikate rahila devi nirantara gaura-carana sevi (48)

“Saying this, Mahaprabhu vanished, and Sri Surabhi-devi began living underneath a pipal tree, continuously serving Sri Gaurahari’s divine feet. (47-48)

The reason for the name Godrumadvipa -

godrumadvipa ta' haila nama hethaya puraya bhakata-kama (49)

“Since then, this island is called Godruma (*Go* = cow, *druma* = tree; the island where a cow resides beneath a tree). All the desires of the devotees are fulfilled here. (49)

hethaya kutira bandhiya bhaje anayase gaura-carane maje (50)

“If someone makes a hut here and performs bhajana, he will easily become engrossed in service to Sri Gaurahari’s lotus feet. (50)

The Story of Markandeya Rsi’s Coincidental Arrival in Godrumadvipa

ei dvipe kabhu mrkanda-suta pralaye achila katha adbhuta (51)

“Once Markandeya Rsi, the son of Mrkanda, came to this island at the time of universal devastation. His story is truly wonderful. (51)

Although Markandeya Rsi had received the benediction to have a lifetime as long as seven kalpas, or days of Lord Brahma, he had to face a sorrowful situation at the time of devastation -

sata-kalpa ayu paila muni pralaye badai vipada gani (52)

jalamaya haila samasta sthana kotha va rahibe kare sandhana (53)

“Although the sage had received a life span of seven kalpas, he had to face great danger at the time of devastation, because every place became inundated with water. The sage began searching for somewhere to stay. (52-53)

Markandeya Rsi’s lamentation -

bhasiya-bhasiya caliya jaya kena hena vara lainu haya (54)

“As he was carried away by the water, he thought, ‘Alas, alas, why did I ask for such a boon?’ (54)

Sri Navadvipa-dhama is not covered by water, even during the devastation -

sola-krosa matra nadlya dhama jagiya bhakate deya visrama (55)

“Only Sri Navadvipa-dhama, extending six-teen kosas, remained to give shelter to the devotees [while all other places became inundated with water]. (55)

jalera tarange bhasiya muni ajnana haiya pade amani (56)

“Tossed about in the waves, the sage became unconscious [upon reaching Sri Navadvipa- dhama]. (56)

Mother Surabhi’s mercy upon Markandeya Rsi -

maha-krpa kari surabhi taya yatane munire hetha uthaya (57)

“Surabhi saw the sage floating in the water. Out of mercy, she carefully lifted

him out of the water. (57)

Markandeya Rsi attains the darsana of Sri Godrumadvipa -

samvit labhiya mrkanda-suta dekhila godrumadvipa adbhuta (58)

“Upon regaining consciousness, Markandeya Rsi beheld the amazing Godrumadvipa. (58)

sata-koti krosa vistara sthana nada-nadi sobha prakasamana (59)

“He saw that it extended for two billion miles and that it was beautified by countless flowing rivers and waterfalls. (59)

taru-lata kata sobhaya tatha paksi-gana gaya sri-gaura-gatha (60)

“A variety of lush green trees and creepers adorned this place, and the birds sang the glories of Sri Gaurahari. (60)

yojana-vistara asvattha hera surabhike tatha darsana kara (61)

“He saw a plpala tree that extended over one yojana (eight miles), under which Mother Surabhi was sitting. (61)

[A life span of seven kalpas is not at all significant.] Markandeya Rsi, afflicted by hunger, prays to Mother Surabhi -

ksudhaya akula muni takhana surabhira prati bale vacana (62)

tumi bhagavati! rakhaha prana dugdha diya more karaha trana (63)

“The sage, afflicted by hunger, said to Mother Surabhi, ‘O Bhagavati, please save my life. Please remove my distress by feeding me with your milk.’ (62-63)

Mother Surabhi gives her milk -

surabhi takhana sadaya ha'ye piyaila dugdha munire la'ye (64)

“The compassionate Surabhi gave her milk to the sage to drink. (64)

Markandeya Muni's repentance -

sabala haiya mrkanda-sunu surabhira prati kahaya punah (65)

tumi bhagavati! janani mora tomara mayaya jagat bhora (66)

“Having regained his strength, the son of Mrkanda again spoke to Surabhi. ‘You are Bhagavati, you are my mother. Your illusory energy is spread throughout the entire universe. (65-66)

na bujhiya ami la’yechi vara sapta-kalpa jiva ha’ye amara (67)

“ ‘Without thinking properly I asked for a boon to remain alive for seven kalpas. (67)

pralaya-samaye badai dukha nanavidha klesa, nahika sukha (68)

“ ‘But, O mother, the time of devastation is fraught with much distress and trouble, and therefore completely devoid of happiness. (68)

ki kari janani! balago more kise va jaiba e dukha ta’re (69)

“ ‘O mother, what shall I do? Please be merciful and tell me how I can be freed from this unhappiness.’ (69)

Mother Surabhi instructs Markandeya Rsi -

surabhi takhana bali’la vanl bhajaha gaura-pada du’khani (70)

“After hearing his words Mother Surabhi answered, ‘Stay here and worship Sri Gaurahari’s lotus feet. (70)

The glories of Sri Navadvipa-dhama -

ei navadvipa prakrti-para kabhu nasa nahi haya ihara (71)

“ ‘This Navadvipa is beyond material nature and is therefore never destroyed. (71)

carmacakse iha sodasa krosa parama vaikuntha sada nirdosa (72)

“ ‘Although the material eyes perceive it as extending for sixteen kosas, this supreme realm of Vaikuntha is eternal and completely faultless. (72)

aprakṛta desa-kala ekhane jada maya keba keha na jane (73)

“ ‘Here, space and time are always above material existence, and no one here knows

anything about the material illusory energy. (73)

navadvipe dekha apurva ati caridike bede viraja sati (74)

“ ‘Please behold this wonderful Navadvipa- dhama. It is surrounded on all sides by the virtuous river Viraja [which separates the material from the spiritual world]. (74)

sata-koti krosa pratyeka khanda madhye mayapura nagara ganda (75)

“ ‘Each part of this dhama measures two billion miles and its centre is the grand town of Mayapura. (75)

asta-dala asta-dvipera mana antardvipa ta’ra kesara sthana (76)

“ ‘The eight islands of this dhama are likened to the eight petals of a lotus flower. Antardvipa is in the middle and is like the stamen. (76)

The residence of all holy places, demigods and sages —

sarva-tirtha sarva devata rsi gauranga bhajiche hethaya basi (77)

“ ‘All holy places, demigods and sages reside here worshipping Sri Gauranga. (77)

The request to take shelter of Sri Gaurahari -

tumi markandeya gauranga-pada asraya karaha jani sampada (78)

“ ‘O Markandeya, you, also, should take shelter of Sri Gauranga Mahaprabhu’s lotus feet, knowing them to be the only true wealth. (78)

The instruction to take shelter of the spotlessly pure bhakti- dharma -

akaitava dharma asraya kara bhukti-mukti-vancha sudure dhara (79)

“ ‘Completely give up the desires for sense enjoyment (bhukti), liberation (mukti), etc. and take shelter of pure bhakti-dharma. (79)

The result of worshipping Sri Gaurahari -

gauranga-bhajana-asraya-bale madhura prema ta' labhibe phale (80)

“ ‘By worshipping Sri Gauranga Mahaprabhu you will quickly attain the fruit of madhura- prema. (80)

The sadhaka's condition upon attaining prema -

sei prema jabe hrdaye ba'se bhasaya vilasa-kalara rase (81)

braje radha-pada-asraya haya yugala-sevaya manasa raya (82)

“ ‘When prema appears in someone's heart, it drowns him in the nectar of Sri Krsna's various loving pastimes. He will attain the shelter of Sri Radha's lotus feet in Vraja, and his heart will always be immersed in service to the Divine Couple. (81-82)

Incomparable happiness is attained only through service -

sevara sukha atula jana abheda nirvane apartha jnana (83)

“ ‘You should clearly understand one thing: By serving the Lord one can attain incomparable happiness. In impersonal liberation, the happiness is only insignificant and imaginary.’ (83)

Sri Markandeya Rsi's inquiry -

surabhi-vacana suniya muni karajoda kari' bale amani (84)

sri-gaura-carana bhajiba jabe amara adrsta kothaya ra'be (85)

“After hearing Surabhi's words, Markandeya Muni folded his hands and asked, ‘If I serve Sri Gaurahari's divine feet, what will happen to the ripe (prarabdha) and unripe (aprarabdha) results of my fruitive activities?’ (84-85)

Mother Surabhi's answer -

surabhi kahila siddhanta-sara sri-gaura-bhajane nahi vicara (86)

“[After hearing his question,] Mother Surabhi explained the essence of all established philosophical truths (siddhanta). ‘There is no consideration of rules and regulations in the worship of Sri Gaura. (86)

sri-gaura baliya dakibe jabe samasta karama vinasa ha’be (87)

kichu nahi ra’be vipaka ara ghucibe tomara bhava-samsara (88)

“ ‘When you call out the name of Sri Gaurahari, all of your karma is destroyed. You will not experience difficulties any more, and your disease of material existence - repeated birth and death - will be removed for good. (87-88)

karma kene eka jnanera phala ghucibe samule ha’ye vikala (89)

“ ‘Not only is karma destroyed, the result of mental speculation (jnana) is cut at the root. (89)

tumi ta’ majibe gauranga-rase bhajibe tanhare e dtpe ba’sa (90)

“ ‘You will be immersed in the loving mellows of Gauranga by staying on this island and worshipping Sri Gaurahari.’ (90)

markandeya suni’ anande hase ‘gaura’ bali’ kande kakhana hase (91)

“Markandeya Muni smiled blissfully upon hearing Mother Surabhi’s words and called out ‘Gaura, Gaura!’. Sometimes he cried and sometimes he laughed.” (91)

ei dekha ‘jiva’ apurva sthana markandeya jatha paila prana (92)

Sri Nityananda Prabhu said, “O Jiva, just behold this unprecedented place where Markandeya Rsi regained his life.” (92)

gauranga-mahima nitai-mukhe suni ‘jiva’ bhase parama sukhe (93)

Sri Jiva was inundated with supreme bliss when he heard the glories of Sri Gauranga Mahaprabhu emanating from the mouth of Sri Nityananda Prabhu. (93)

se sthane se-dina yapana kari’ madhyadvipe cale baliya ‘hari’ (94)

That day they took rest at that place and started towards Madhyadvipa the next morning, chanting the name of Lord Hari. (94)

The author's prayer for obtaining service -

nitai-jahnava-carana sara janiya bhaktivinoda chara (95)

nitai-adesa mastake dha're nadiya-mahima varnana kare (96)

Knowing that service to Sri Nityananda Prabhu's and Sri Jahnava-devi's lotus feet is the essence of life, and holding the order of Sri Nityananda Prabhu on his head, this insignificant and lowly Bhaktivinoda is describing the magnificence of Nadiya. (95-96)

Thus Ends Chapter Eight

Chapter 9

Mangalacarana (Auspicious Invocation) -

jaya gauracandra, jaya nityananda

jaya jaya gadadhara

srivasadi jaya, jaya bhaktalaya,

navadvipa dhama-vara (1)

All glories to Sri Gauracandra! All glories to Sri Nityananda Prabhu! All glories to Sri Gadadhara Pandita! All glories to Srivasa Pandita and the other devotees! All glories to the residence of the devotees, the topmost Sri Navadvipa-dhama! (1)

Sri Nityananda Prabhu, the crest jewel of givers of prema -

nisi avasane, matta gaura-gane,

calilena nityananda

sange bhakta-gana, premete magana,

vistariya parananda (2)

The next morning, Sriman Nityananda Prabhu proceeded onwards, intoxicated by singing Sri Gaura's names. The devotees walking with Him were also drowning in prema and were thus distributing supreme bliss. (2)

Sri Madhyadvipa

madhyadvipe asi', bale hasi' hasi',

ei ta' majida grama

hetha sapta rsi, bhaji' gaura-sasi,

karilena suvisrama (3)

When they arrived in Madhyadvipa, Sriman Nityananda Prabhu smiled and said, "This is the village of Majida. Here the seven sages - Marici, Atri, Angira, Pulaha, Kratu, Pulastya and Vasista - happily rested and worshipped Sri Gauracandra. (3)

The seven sages hear the glories of Sri Gaurahari from their father Sri Brahma -

pitṛ-sannidhane, gaura-guṇa-gaṇe,

satya-yuge rsi-gaṇa

haiya magana, yacila takhana,

gaura-prema nitya-dhama (4)

"In Satya-yuga, those sages heard Sri Gaurahari's glories from their father Brahma. Hearing about Sri Gaura's glories, they became enchanted and begged Brahma to give them the eternal treasure of gaura-prema. (4)

Sri Brahma inspires his seven sons to go to Sri Navadvipa - brahma catur-mukha, peye bada sukha, sapta-putre bale tabe navadvipe jao, gaura-guṇa gao, anayase prema ha'be (5)

"The four-headed Sr! Brahma became pleased by hearing their appeal and said, 'All of you go to Navadvipa-dhama and sing the glories of Sr! Gaurahari. You will easily attain prema. (5)

Sri Brahma describes the glories of the dhama -

dhama-kṛpā sara, labha haya ja'ra

ta'ra haya sadhu-saṅga

sadhu-saṅge bhaje, kṛṣṇa-preme maje,

ei ta' parama ranga (6)

“ ‘One who has gained the mercy of the dhama will attain the association of saintly personalities as a result. By continuously performing bhajana in the association of sadhus, one will dive deep into krsna-prema. To be engrossed in prema is a matter of supreme joy. (6)

navadvipe rati, labhe ja’ra mati,

sei paya braja-vasa

aprakrta dhama, gaurahari nama,

kevala sadhura asa (7)

“ ‘One whose heart is attached to Sri Navadvipa-dhama will attain residence in Vraja. To chant Sri Gaurahari’s name while staying in the transcendental holy abode of Sri Navadvipa is the sadhus’ only desire.’ (7)

The seven sages arrive in Sri Navadvipa-dhama -

pitṛ-upadesa, bujhiya visesa,

sapta-rsi asi’ tabe

‘hari’ bali nace, gaura-prema yace,

gaya guna uccarave (8)

“The seven sages thoroughly understood their father’s instruction and came to this place. They chanted Hari’s name, danced and loudly sang of the glories of Sri Gaurahari, praying for the attainment of prema. (8)

The prayer of the seven sages -

bale gaurahari, anugraha kari’,

dekha dao eka-bara

nana dharma sadhi’, hainu aparadhi, bhakti ebe kainu sara (9)

“As they chanted, they began to pray, ‘O Gaurahari, please have mercy on us by finally giving us Your darsana, just once. We have followed many varieties of

religious paths and thereby committed offences, but now we have made bhakti the sole aim and object of our lives.’ (9)

bhakti-nistha kari’, bhaji’ gaurahari,

rsi-gana kare tapa

kichu nahi khaya, nidra nahi jaya,

gaura-nama kare japa (10)

“In this way, the sages underwent austerities and worshipped Sri Gaurahari with exclusive faith in bhakti. They completely gave up eating and sleeping, and just chanted His name. (10)

The seven sages attain the audience of Panca-tattva -

madhyahna-samaya, gaura dayamaya,

dekha dila rsi-gane

sata-surya-prabha, yogi-manolobha,

suddha panca-tattva sane (11)

“One day at noon, the supremely compassionate Sri Gaurahari appeared with [the rest of] the Panca-tattva and gave His darśana to the sages. The Lord’s divine body was glowing like a hundred of suns shining together. This form of His attracted even the minds of the yogis. (11)

Description of Sriman Mahaprabhu’s divine form -

kiba sei rupa, ati aparupa,

suvarna-sundara murti

gale vanamala, dik kare ala,

tahe abharana sphurti (12)

“How astonishing was Sriman Mahaprabhu’s beautiful, golden form! Around

His neck He wore a garland of forest flowers. The rays shining forth from His ornaments illuminated the ten directions. (12)

cahani sundara, cikura cancara,

candanera bindu bhale

trikaccha vasana, sutra susobhana,

sobhita mallika-male (13)

“Sriman Mahaprabhu’s glance was most beautiful and His hair was long and curly. A spot of sandalwood pulp decorated His forehead. He wore a dhoti folded in three places and His chest was beautifully adorned with the sacred thread. A garland of mallika flowers dangled gracefully from His neck. (13)

The seven sages' prayer at Sriman Mahaprabhu's lotus feet -

serupa dekhiya, mohita haiya,

sabe kare nivedana

tomara carana, lainu sarana,

deha pade bhakti-dhana (14)

“They were all enchanted upon seeing Mahaprabhu's form and requested Him thus: ‘O Lord, we have now taken shelter at Your lotus feet. Mercifully grant us the wealth of bhakti.’ (14)

Sriman Mahaprabhu instructs the seven sages -

sunī gaurahari, bale daya kari’,

sunā ohe rsi-gana

chadi abhilasa, ynana-karma-pasa,

kara krsna-alocana (15)

“Sri Gaurahari heard their prayer and kindly replied, ‘Please listen, O sages.

Abandon all other desires except one: service to Sri Krsna. Throw off the shackles of jnana and karma and only cultivate devotion to Sri Krsna. (15)

Sriman Mahaprabhu's blessing to the seven sages -

svalpa dinantare, nadlya-nagare,

haibe prakata-llla

tumi sabe tabe, darsana karibe,

nama-sanklrtana-khela (16)

“ ‘Within a short time, I will unfold My pastimes in Nadiya. At that time, all of you will be able to behold My pastimes of chanting the holy names of the Lord. (16)

e katha ekhana, rakhaha gopana,

amara vacana dhara

sri-kumara-hatte, nija-krta ghatte,

krsnera bhajana kara (17)

“ ‘For now I order you, however, to keep all of these topics confidential. Go to Sri Kumara- hatta and worship Sri Krsna at the ghatas you have constructed.’ (17)

Sri Kumara-hatta

gaura-adarsane, sapta-rsi takhane,

kumara-hattete jaya

e sthane ekhana, kara darasana,

sapta-tlla sobha paya (18)

“After Sri Gaurahari disappeared from their vision, the seven sages went to Sri

Kumara-hatta. Look, even now these seven beautiful hillocks stand as testimony to their worship. (18)

sapta-rsi akase, jemata prakase,

sapta-tila tara sama

hetha vasa kari', paya gaurahari,

na-sadhi' niyama-yama (19)

“These seven hillocks appear just like the constellation of the seven sages in the sky. Just by living here one can attain Sri Gaurahari without even following any rules and regulations. (19)

Naimisaranya

ihara daksine, dekhaha nayane,

ache eka jaladhara

ei ta' gomati, su-pavitra ati,

naimisa-kanana ara (20)

“O Jiva, the river you see flowing in the southern direction is the supremely sacred Gomati. Close by is Naimisaranya. (20)

pura-kalpe kali, haile mahabali,

saunakadi rsi-gana

sutera sri-mukhe, sune sabe sukhe,

gaura-bhagavata-dhana (21)

“In the Kali-yuga of the previous kalpa, when the influence of Kali became excessive, Saunaka and other sages joyfully heard the Gaura- Bhagavatam from Suta Gosvami. (21)

The result of staying in Naimisaranya during Kartika —

hetha jei jana, purana pathana,

karaya kartika mase

sarva-klesa tyaje, gaura-range maje,

braja labhe anayase (22)

“All the miseries of that person who studies the Puranas in this place during the month of Kartika are vanquished. He becomes absorbed in Sri Gaurahari’s pastimes and easily attains Vraja. (22)

Lord Siva arrives in Naimisaranya -

kabhu pancanana, chadi’ vrsasana,

sri-hamsa-vahana ha’ye

sunila purana, gaura-guna-gana,

apana bhakata la’ye (23)

“Once, Pancanana (Lord Siva) came here with his devotees, riding on Lord Brahma’s swan- carrier, having given up his own carrier Nandi, the bull. He heard Sri Gaurahari’s pastimes recited just as they are described in the Puranas. (23)

gaiya-gaiya, naciya-naciya,

saiva jata kasl-vasl

pancanane gheri’, bali’ gaurahari,

puspa phele rasi-rasi (24)

“The followers of Lord Siva from Kasi sur-rounded Pancanana. They continuously sang Sri Gaurahari’s name, danced and showered flowers on Lord Siva.” (24)

Sri Jiva experiences the influence of the dhama -

nitai-vacana, suniya takhana,

‘jlvera’ uthale bhava

gadagadi jaya, dhairaya na paya,

asvade dhama-prabhava (25)

Upon hearing these words of Sri Nityananda Prabhu, asta-sattvika bhava arose in the heart of Sri Jiva and he began rolling in the dust of that place. Relishing the influence of that holy place, he was not able to maintain his composure. (25)

se-dina yapana, kare bhakta-gana,

nitaicandera sane

paradina sabe, calilena tabe,

sri-puskara darasane (26)

The devotees spent that day there together with Sri Nitaicanda. The next day they all proceeded onward for darsana of Sri Puskara. (26)

The author prays for his desired service -

jahnava-nitai, bhajana sadai,

jahara antare jage

nadiya-mahima, bhakta-madhurima,

gaiche se jana rage (27)

That person [Sri Bhaktivinoda Thakura] in whose heart the worship of Sri Jahnava-devi and Sri Nityananda Prabhu is always manifest, is sing-ing of the glories of Sri Nadiya and the sweetness of the devotees, being full of affection. (27)

Thus Ends Chapter Nine

Chapter 10

Mangalacarana (Auspicious Invocation) -

jaya gaura-nityananda advaita-sahita jaya gadadhara jaya srivasa pandita (1)

All glories to Sri Gaurahari along with Sri Nityananda Prabhu and Sri Advaita Acarya! All glories to Gadadhara Pandita! All glories to Srivasa Pandita! (1)

jaya navadvipa suddha prema-bhakti-dhama jaya jaya jaya gaura-nityananda-nama (2)

All glories to Sri Navadvipa-dhama, the embodiment of pure prema-bhakti! All glories, all glories to the names of Sri Gaura and Sri Nityananda Prabhu! (2)

The author's appeal -

***sunā he kalira jīva chādī' jnana-karma nitai-caitanya bhaja tyajī'
dharmadharma (3)***

dayara samudra sei gaura-nityananda akatare dibe bhai sara brajananda (4)

O souls of Kali-yuga, please listen. Give up karma, jnana, dharma, adharma - everything - and only perform bhajana of Sri Nityananda Prabhu and Sri Kṛṣṇa Caitanya Mahāprabhu. O brothers, the ocean of mercy, Sri Gaura- Nityananda Prabhu, seeing your endeavour, will freely, without doubt, bestow upon you the bliss of Vraja. (3-4)

yamini prabhata haila nityananda-rayā 'jīvere' laiya dhama-bhramanete jaya (5)

When the morning arrived, Sri Nityananda Prabhu took Sri Jiva with Him and they continued their dhama-parikrama. (5)

Sri Brahmana-puskara

bale' dekha 'jīva' ei grama manohara ekhana brahmanapura dake sarva nara (6)

brahmana-puskara-nama sarva-sastre kaya hetha je rahasya taha ati guhya haya (7)

Sri Nityananda Prabhu said, “O Jiva, look at this delightful village. Even though currently everyone calls it Brahmanapura, according to the scriptures its name is Brahmana-puskara. The secret of this place is most confidential. (6-7)

The story of a brahmana pilgrim named Divadasa -

satya-yuge divadasa namete brahmana grha tyaji’ kare sarva-tirtha darasana (8)

“In Satya-yuga, a brahmana named Divadasa renounced his home and went on a pilgrimage to all holy places. (8)

Divadasa arrives in Navadvipa -

puskara-tirthete ta’ra haila bada prita tathapi bhramite navadvipe upasthita (9)

“Even though Puskara-tirtha was very dear to him, while wandering one day he arrived in Sri Navadvipa-dhama. (9)

A description of Divadasa’s dream -

ei sthane ratrayoge dekhila svapana hetha vasa kara vipra pabe nitya-dhana (10)

“In this very place he had a dream one night in which someone told him, “O vipra (brahmana), reside here and you will attain the eternal treasure [krsna-prema]. (10)

Divadasa’s desire in old age -

ei sthane kutira bandhiya divadasa vrddha-kalavidhi tenha karilena vasa (11)

vrddha-kale calite asakta dvija-vara iccha haila ebe ami dekhila pusikara (12)

“Divadasa built a hut and stayed here until his old age. In his old age, when he could not walk anymore, a strong desire to behold Puskara came in his mind.

(11-12)

Divadasa laments not being able to walk -

calite na pare dvija karaya krandana ara na paiba ami puskara darsana (13)

“Being unable to move, the brahmana began to lament, ‘Alas, alas! Now I will not be able to see the holy abode of Puskara.’ (13)

Puskara-tirtha assumes the form of a brahmana -

takhana puskara-raja sadaya haila dvija-rupe divadase darasana dila (14)

“[Seeing him lamenting] Puskara-raja out of mercy came before Divadasa in the form of a brahmana. (14)

Puskara-tirtha in the attire of a brahmana advises Divadasa -

divadase bale vipra,—“na kara krandana tomara sammukhe ei kunda susobhana (15)

ei kunde snana tumi kara eka-bara pratyaksa haibe tirtha puskara tomara” (16)

“The brahmana said to Divadasa, ‘Do not cry. Bathe one time in the delightful pond in front of you and Puskara-tirtha will manifest directly before you.’ (15-16)

Divadasa attains the darsana of Puskara-tirtha in Navadvipa -

taha suni’ kunde snana kare dvija-vara divya-caksu labhi’ dekhe sammukhe puskara (17)

“After hearing his [the brahmana’s] words Divadasa bathed in that kunda, and [as a result] he received transcendental eyes by which he could behold Puskara-tirtha. (17)

krandana kariya dvija puskare balila “ama lagi’ bada klesa tomara haila” (18)

“Divadasa wept continuously. He said to Puskara-tirtha, ‘For my sake you had to take such great trouble.’ (18)

Puskara-tirtha describes the glories of Sri Navadvipa-dhama -

puskara balena,—“suna dvija bhagyavan dura haite na asinu hetha vidyaman (19)

“Puskara replied, ‘Listen, O fortunate brahmana, I have not come from afar; I always reside right here in this place. (19)

ei navadvipa-dhama sarva-tirthamaya navadvipe sevi’ hetha thake tirthacaya (20)

“ ‘This Navadvipa-dhama consists of all holy places. All the holy places reside here to serve Sri Navadvipa-dhama. (20)

The true form of Puskara-tirtha is in Sri Navadvipa –

amara svarupa eka pascatye prakasa nije ami ei-sthane nitya kari vasa (21)

“ ‘Although a manifestation of my form is in the west , I personally reside at this place eternally. (21)

sata-bara keha sei tirtha kari’ snana jei phala paya hetha se phala vidhana (22)

“ ‘The benefit one derives by bathing one hundred times in the Puskara-tirtha that is situated in the west, is achieved by bathing here just once. (22)

The person who leaves Sri Navadvipa-dhama desiring to visit other holy places is a complete fool -

ataeva navadvipa chadi’ jei jana

anya tirtha asa kare, se mudha durjana (23)

“ ‘Therefore, whoever leaves Sri Navadvipa- dhama with the desire to visit any other holy place is an extremely foolish villain. (23)

The result of visiting all holy places –

sarva-tirtha bhrami’ yadi haya phalodaya navadvipa tabe ta’re vasasthana haya (24)

“ ‘If someone attains the result of travelling to all other holy places, he attains residence in Sri Navadvipa-dhama. (24)

Kuruksetra and Brahmavartta in Sri Navadvipa-dhama –

ai dekha ucca-sthana hattera samana kuruksetra brahmavartta tatha vidyaman (25)

“ ‘Just see that raised area which resembles a market. Kuruksetra and Brahmavartta are present there. (25)

sarasvati drsadvati dui parsve ta’ra ati sobha paya punya karaye vistara (26)

“ ‘The rivers Sarasvati and Drsadvati flow on its two sides. They are beautiful and give the results of piety. (26)

Puskara-tirtha tells about the future descent of Sriman Mahaprabhu -

ohe vipra, gudha katha baliba tomaya

ati alpa-kale ha’be ananda hethaya (27)

“ ‘O vipra, I am revealing to you a very confidential topic. Soon, supreme happiness will manifest here. (27)

mayapure saci-grhe gauranga-sundara

prakata haiya prema bila’be vistara (28)

“ ‘Sri Gaurasundara will appear at Mayapura in the house of Mother Saci, and He will freely distribute krsna-prema amongst ordinary folk. (28)

ei-saba sthane prabhu bhakta-vrnda la’ye sankirtana-rase nacibena matta ha’ye (29)

“ ‘Sri Caitanya Mahaprabhu, intoxicated in sankirtana-rasa, will dance in all these places, together with His devotees. (29)

sarva avatare chila je je bhakta-gana sakale laiya prabhu karibe kirtana (30)

“ ‘Mahaprabhu will perform sankirtana together with His devoted associates

from all of His incarnations. (30)

prema-vanya-jale sarva jagat bhasa'be kutarkika bina sabe mahaprema pa'be (31)

“ ‘The whole universe will be drowned in a flood of prema. All except those who indulge in false logic will receive this mahaprema. (31)

ei dhama-nistha kari' jeba kare vasa tare mile gaura-pada ohe divadasa (32)

“ ‘O Divadasa, whoever resides with firm faith in this dhama will attain the lotus feet of Sri Gauranga Mahaprabhu. (32)

The topmost means to achieve Sri Radha-Krsna –

koti-koti varsa dhari sri-krsna-bhajana tathapi namete rati na paya durjana (33)

gauranga bhajile dusta-bhava dure jaya alpadine braja-dhame radha-krsna paya (34)

“ ‘A rogue will not be able to develop taste for sri-harinama even if he worships Sri Krsna for millions of years. But if he worships Sri Gauranga Mahaprabhu, his wicked mentality will quickly vanish and very soon he will attain Sri Radha-Krsna in Vraja-dhama. (33-34)

nija siddha-deha paya sakhira asraya nija kunja sri-yugala-seva ta'ra haya (35)

“ ‘That person will attain his spiritual form and the shelter of the maidens of Vraja. He will receive the qualification to serve the Divine Couple in the forest bowers. (35)

Puskara-tirtha gives Divadasa a boon -

ohe vipra, hetha thaki' karaha bhajana saparsade sri-gauranga pa'be darasana (36)

“ ‘O vipra, stay here and perform bhajana and you will attain darsana of Sri Gauranga Mahaprabhu with His associates.’ (36)

ei katha bali’ tirtha-raja gela cali> sunila akasavani aise dhanya kali (37)

tumi vipra sei-kale janmibe abara

sri-gaura-kirtana preme dibe ta’ santara (38)

“Saying this Tirtha-raja Puskara departed, but the brahmana heard an aerial voice: ‘Very soon the blessed age of Kali is coming. O vipra, at that time you will [again] take birth and become immersed in the prema-like rasa of Sri Gaura’s kirtana.’ (37-38)

eta suni’ divadasa niscinta haila ei kunda-tire vasi bhajana karila (39)

“Hearing this, Divadasa, freed from all worries, stayed on the banks of this kunda, performing bhajana.” (39)

Sri Uccahatta (Kuruksetra in Navadvipa)

e-saba purana katha ‘sri-jive’ kahiya uccahatta kuruksetre pravesila giya (40)

After narrating to Sri Jiva all these histories from the Puranas, Sri Nityananda Prabhu entered Uccahatta, which is actually Kuruksetra. (40)

The demigods’ and Kuruksetra’s arrival in Sri Uccahatta —

nityananda bale,—hetha sarva-deva-gana kuruksetre tirtha-saha kaila agamana (41)

Sri Nityananda Prabhu said, “All the demigods came here along with Kuruksetra tirtha. (41)

All the tirthas situated within Brahmavartta and Kuruksetra arrive in Sri Uccahatta -

brahmavartte kuruksetre jata tirtha chila sarva-tirtha asi hetha viraja karila (42)

“All the holy places that are in Brahmavartta and Kuruksetra came to reside here. (42)

prthudak adi kari’ saba hetha baise sabe navadvipa seva kare anayase (43)

“Prthudak and all other holy places reside here and at ease serve Sri Navadvipa-dhama. (43)

The result of staying in Sri Uccahatta for one night -

sata-varsa kuruksetre vase jei phala hetha eka-ratra-vase labhe se-sakala (44)

“The result one gets by residing in Kuruksetra for one hundred years is obtained by staying here for only one night.” (44)

The reason behind the name Sri Uccahatta –

prabhu bale,—hetha vasa kari’ deva-gana hatta kari gaura-katha kare alocana (45)

Sri Nityananda Prabhu said, “Demigods came to reside here. They built a raised platform nearby and discussed with each other topics related to Sri Gaura. (45)

Another name of Sri Uccahatta is Hattadanga –

hattadanga bali’ nama haila ihara ihara darsane paya prema-paravara (46)

“From that time on, this place became known as Hattadanga (*Hatta = a market, that is, a place where the trade of hearing and speaking sri gaura-katha always goes on*). A person who has darsana of this place will attain unlimited prema. (46)

ei eka sima ‘jiva’ dekha nadiyara ebe cala jai mora bhagirathi para (47)

“This is also one of the boundaries of Sri Navadvipa. Come, let us now cross the Bhagirathi.” (47)

bhagirathi para ha’ye madhyahna-samaya koladvipe nityananda haila udaya (48)

After crossing the Bhagirathi, Sri Nityananda Prabhu reached Koladvipa around noon. It seemed like the sun had just risen there. (48)

The Sequence of Sri Navadvipa Parikrama

kuliya-pahada pure jaite-jaite ‘sri-jive’ nitaicanda lagila kahite (49)

“je-krame ainu mora ha’ye gangapara sei krama siddha-krama parikrama-sara (50)

While walking along the path of Kuliya- Pahada, Sri Nitaicanda said to Sri Jiva, “The sequence in which we are performing parikrama, by first crossing Ganga, is the authentic sequence of parikrama. By following this sequence, one will attain the actual result of parikrama. (49-50)

Sriman Mahaprabhu organizes the first nagara-sankirtana -

jabe prabhu sri-caitanya la’ye nija-gana karilena sri-caudda-madala sankirtana (51)

kajire sodhite prabhu sandhya-agamane mayapura chadi’ cale la’ye bhakta-jane (52)

“One day at sunset, Sri Caitanya Mahaprabhu, with the intention of delivering the Kazi, went from Mayapura with thousands of His associates in a huge nagara-sankirtana that was accompanied by fourteen mrdangas. (51-52)

sei ratra brahma-ratra sighra nahe sesa ei krame mahaprabhu bhrame nija desa (53)

“That night became as long as one night of Lord Brahma. In this way, Sriman Mahaprabhu began to wander throughout His Sri Navadvipa- dhama. (53)

tarapara prati ekadasi tithi dhari’ bhramila amara prabhu sankirtana kari’ (54)

“Every Ekadasi after that, My Lord and the devotees went on nagara-sankirtana, wandering throughout Navadvipa. (54)

kabhu panca-krosa bhrame antardvipamaya kabhu asta-krosa bhrame jane mane laya (55)

“By His own desire, Sriman Mahaprabhu sometimes wandered over five kosas

of Sri Antardvipa, and sometimes He wandered for eight kosas. (55)

nija grha haite barakona-ghata chadi'

dirghika vestane jaya sridharera badi (56)

tatha haite antardvipa-sima bhrami ase

panca-krosa parikrama haya anayase (57)

“[When He wandered for five kosas] He started from His house for Barakona-ghata, then went to Ballala-dirghika and to Sridhara’s house. From the house of Sridhara, He would go to the border of Antardvipa. In this way, He easily completed the five kosas parikrama. (56-57)

simuliya ha'ye kaji-grha bedi cale sridhare sambhasi' aise gadigacha sthale (58)

majida haite haya bhagirathi para paradanga chinadanga pulina vistara (59)

chadiya jahnavi para haiya takhana asta-krosa bhrami' cale apana bhavana (60)

“[For the eight kosas parikrama] He would start from Simuliya and go to the house of the Kazi. After talking to Sridhara, He would go to Gadigacha (Godruma), and from there He would arrive in Majida (Madhyadvipa). Next He would cross the Bhagirathi and visit the places called Paradanga and Chinadanga situated on the other bank of the Ganga. Then He would come back across the Ganga and return home after completing the eight kosas parikrama. (58-60)

The complete parikrama -

siddha-parikrama haya purna sola-krosa sei parikrama kaile prabhura santosa (61)

“The sixteen kosas parikrama is considered to be the complete parikrama. Mahaprabhu feels satisfied after performing this parikrama. (61)

Sri Nityananda Prabhu takes Sri Jiva on the sixteen kosas parikrama -

sei parikrama ami tomare karai ihara samana parikrama ara nai (62)

“O Jiva, I am taking you on that same [sixteen kosas] parikrama. No other parikrama is considered equal to it. (62)

vrndavana sola-krosa dvadasa kanana ei parikrama-madhye pa’be darasana (63)

“By performing this parikrama, you will have darsana of the twelve forests in the area of Vrndavana’s sixteen kosas. (63)

The Description of “Nava-ratra” in the Scriptures

‘nava-ratre’ ei parikrama sesa haya nava-ratra bali’ era nama sastre kaya (64)

“This parikrama is completed within nine nights and is therefore also called Inava-ratra’ in the scriptures. (64)

panca-krosa parikrama ekadine kare

ratra-traya asta-krosa parikrama dhare (65)

“The parikrama of five kosas is completed in one day and the eight kosas parikrama in three nights. (65)

eka-ratra mayapure, dvitlya godrume puline trtlya ratra ei krame bhrame” (66)

“One should complete this parikrama by spending the first night in Mayapura, the second in Godruma and the third on the banks of the Ganga.” (66)

sunī’ parikrama-tattva ‘jlva’ mahasaya

premete adhairyā ha’ye kataksana raya (67)

Hearing about the real nature of parikrama, Sri Jiva Mahasaya became absorbed in prema for a long time. (67)

The author prays for his desired service -

nitai-jahnava-pada-chaya asa jara nadlya-mahima varne akincana chara (68)

Desiring to attain the cooling shade of Sri Nityananda Prabhu's and Sri Jahnava-devi's lotus feet, this destitute and lowly person [Sri Bhaktivinoda Thakura] describes the glories of Nadiya. (68)

Thus Ends Chapter Ten

Chapter 11

Mangalacarana (Auspicious Invocation) -

jaya jaya sri-caitanya jaya nityananda

jayadvaita-srivasadi gaura-bhakta-vrnda (1)

All glories, all glories to Sri Caitanya Mahaprabhu! All glories to Sri Nityananda Prabhu! All glories to Sri Advaita Acarya Prabhu! All glories to Srivasa and the other devotees of Sri Gaura! (1)

jaya jaya gaura-bhumi—sarva-bhumi-sara yatha nama-saha sri-caitanya-avatara (2)

All glories, all glories to Gaura-bhumi, the essence of all other holy places! Sri Caitanya Mahaprabhu descended here together with the holy name of Sri Hari. (2)

Pancaveni

nityananda prabhu bale,—suna sarva-jana panca-venl-rupe ganga hethaya milana (3)

Sri Nityananda Prabhu said, “Everyone listen. This is Pancaveni, where five rivers join with the Ganga. (3)

mandakinl-alaka-sahita bhagirathi gupta-bhave hethaya achena sarasvatl (4)

“The Bhagirathi (Ganga) converges here with Mandakini and Alakananda. River Sarasvati flows here in a concealed way. (4)

pascime yamuna-saha aise bhogavatl tahate manasa-ganga maha-vegavatl (5)

“The Yamuna comes from the western side together with Bhogavati, and with them is Manasa-ganga, flowing with a strong current. (5)

Pancaveni (the place of Prayaga-raja in Sri Navadvipa) –

maha maha prayaga baliya rsi-gane koti-koti yajna hetha kaila brahma-sane (6)

“The sages call this place Maha-maha- Prayaga because here they performed millions upon millions of sacrifices together with Lord Brahma. (6)

Another name of Pancaveni is Brahmasatra -

brahmasatra-sthana ei mahima apara hetha snana karile janama nahe ara (7)

“The glory of this place, known as Brahmasatra, is incomparable. By taking bath here, one will never have to take birth again. (7)

ihara mahima keva varnivare pare

suska dhara-sama kona tirtha haite nare (8)

“Who can describe the glory of this place? All the other holy places are like dried up rivers in comparison. (A dry river has no value; similarly other holy places are without potency) (8)

jale-sthale-antarikse tyajiya jivana sarva-jiva paya sri-goloka-vrndavana (9)

“Anyone who leaves his body in the water, on the land or in the air of this place will attain Sri Goloka Vrndavana. (9)

Kuliya-pahada (Koladvipa)

kuliya-pahada baLi’ khyata ei sthana

ganga-tire ucca-bhumi parvata samana (10)

“This place on the banks of the Ganga is renowned as Kuliya-pahada, because it resembles a mountain. (2 Pahada means “mountain”) (10)

koladvipa-nama sastre achaya varnana satya-yuga-katha eka suna sarva-jana (11)

“In the scriptures this place is called Sri Koladvipa. Please hear a narration about this place dating back from Satya-yuga. (11)

The story of Sri Vasudeva Vipra, a devotee of Koladeva [Lord Varaha] -

vasudeva name eka brahmana kumara varaha-devera seva kare barabara (12)

“There was once a brahmana boy named Vasudeva who always used to serve Sri Varaha- deva. (12)

The worship of the deity approved in the scriptures –

sri-varaha-murti puji’ kare upasana sarvada varaha-deve karaya prarthana (13)

“prabhu more krpa kari’ deha darasana saphala hauka mora nayana jlvana”(14)

“Daily, after his worship of the Sri Varaha deity, Vasudeva would pray to Him, ‘O Prabhu, please be merciful to me. Give me Your darsana, and thus make my eyes and life successful.’ (13-14)

ei bali kande vipra gadagadi jaya prabhu nahi dekha dile jivana vrthaya (15)

“Praying like this, the brahmana boy cried and rolled in the dust of that place, thinking, ‘If my Lord does not give me His darsana, my life will go in vain.’ (15)

Vasudeva attains the darsana of Sri Koladeva -

katadine sri-varaha anukampa kari’ dekha dila vasudeve kola-rupa dhari’ (16)

“After some days, Sri Varaha-deva mercifully revealed Himself to Vasudeva in His form of Koladeva. (16)

Description of Sri Koladeva’s form –

nana ratna-bhusane bhusita kalevara pada-griva-nasa-mukha-caksu manohara (17)

“Sri Varaha-deva’s divine form was decorated with many jewel-studded ornaments. His lotus feet, neck, nose, face, eyes and all other bodily parts were

enchanting to the mind. (17)

parvata-samana ucca sarira tanhara dekhi' vipra nije dhanya mane barabara (18)

“His divine body was as tall as a mountain. Upon seeing the Lord, the vipra considered himself greatly fortunate. (18)

Vasudeva Vipra's obeisances at the lotus feet of Lord Koladeva -

bhume padi vipra pranamiya prabhu-paya kandiya akula haila gadagadi jaya (19)

“The brahmana boy fell to the ground. Restless, he rolled in the dust of Sri Koladeva's lotus feet and began to cry. (19)

Sri Koladeva instructs Vasudeva Vipra -

viprera bhakati dekhi' varaha takhana kahilena vasudeve madhura vacana (20)

“ohe vasudeva, tumi bhakata amara bada tusta hainu puja paiya tomara (21)

“Seeing the devotion of the brahmana boy, Sri Varaha-deva spoke the following sweet words, ‘O Vasudeva, you are My devotee. I am very satisfied with your worship. (20-21)

ei navadvipe mora prakata vihara kali-agamane ha'be suna vakya-sara (22)

“ ‘At the beginning of Kali-yuga I will display My pastimes here in Sri Navadvipa. Listen carefully to My words. (22)

navadvipa-sama dhama nahi tribhuvane

ati priya-dhama mora ache sangopane (23)

“ ‘There is no place in the three worlds equal to Sri Navadvipa-dhama. Even though this abode is very dear to Me, it now remains hidden. (23)

brahmavartta-saha ache punya-tirtha jata se-saba achaye hetha sastrera sammata (24)

“ ‘It is also the verdict of all scriptures that Brahmavartta and all other holy places are present here. (24)

The Place Where Hiranyaksa Was Killed

je-sthane brahmara yajne prakasa haiya

nasilama hiranyaksa dante vidariya (25)

sei sthana punya-bhumi ei sthane raya

yathaya amara ebe haila udaya (26)

“ ‘When I appeared in Brahma’s sacrifice, I killed Hiranyaksa by tearing his body with My tusk. I have now appeared before you at that place, in this same pious land. (25-26)

By residing in Navadvipa it is possible to simultaneously reside in all tirthas -

navadvipa sevi’ sarva-tirtha virajaya navadvipa-vase sarva-tirtha vasa haya (27)

“ ‘All the holy places are present here to serve Sri Navadvipa. By residing in Sri Navadvipa, one resides in all other holy places. (27)

Sri Koladeva gives a boon to Vasudeva Vipra –

dhanya tumi navadvipe seville OmOya sri-gaura-prakata-kale janmibe hethoya (28)

“ ‘You are fortunate because you have served me here in Navadvipa. You will also take birth here at the time of Sri Gaurahari’s manifest pastimes. (28)

anayose dekhibe se maho-sankirtana apurva gauranga-rupa pa’be darasana” (29)

“ ‘You will easily behold maha-sankirtana as well as Sri Gauranga Mahaprabhu’s unprec-edented form.’ (29)

eta bali’ sri-varaha haila antardhyana daivavanl haila vipre bujhite sandhana

(30)

“Saying this, Sri Varaha-deva disappeared from there. Just then the vipra heard an aerial voice saying, ‘Please scrutinize scriptural evidences to properly understand the true nature of Sriman Mahaprabhu.’ (30)

Sri Vasudeva Vipra finds mention of Sri Gauranga Mahaprabhu in the scriptures -

parama pandita vasudeva mahasaya sarva-sastra vicariya janila niscaya (31)

vaivasvata-manvantare kalira sandhyaya sri-gauranga-prabhu-lila ha’be nadlyaya (32)

“Vasudeva was a great scholar. Therefore, after carefully contemplating what was written in the scriptures, he concluded that at the beginning of Kali-yuga, during the reign of Vaivasvata Manu, Sri Gauranga Mahaprabhu would manifest His pastimes in Sri Navadvipa. (31-32)

rsi-gana sei tattva rakhila gopane ingite kahila saba bujhe vijna-jane (33)

“He thought, ‘In the scriptures, the sages have indicated this tattva in a hidden way. Only an intelligent person can understand this tattva. (33)

prakata haile lila haibe prakasa ebe gopya ei tattva paila abhasa (34)

“ ‘When Sriman Mahaprabhu’s pastimes manifest, this tattva will also be revealed. For now, however, it should be kept a secret.’ In this way, the brahmana boy got a hint of that secret truth. (34)

parama-anande vipra kare sankirtana gaura-nama gaya mane mane sarvaksana (35)

“In great ecstasy the brahmana began sankirtana and continuously sang the name of Sri Gaurahari in his mind. (35)

The reason for the name Koladvipa -

parvata-pramana koladevera sarira dekhi’ vasudeva mane vicarila dhira (36)
koladvipa parvatakhyā ei sthāna haya sei haite parvatakhyā haila paricaya

(37)

“When he beheld the mountain-like divine form of Koladeva, the intelligent Vasudeva thought, ‘Surely this place is the mountain-like Koladvipa, as described in the scriptures.’ From that time, everyone began to call this place Koladvipa-parvata (*Kola* = “boar”, *parvata* = “mountain”) (36-37)

Koladvipa is Vraja’s Giriraja-Govardhana, who fulfils all desires -

ohe ‘jiva’! nitya-lilamaya vrndavane giri-govardhana ei jane bhakta-jane (38)

Sri Nityananda Prabhu said, “O Jiva, the devotees know this place as Giriraja-Govardhana in Sri Vrndavana, the place of eternal transcendental pastimes. (38)

Sri Bahulavana of Vraja lies in the north of Koladvipa –

sri-bahulavana dekha ihara uttare rupera chataya sarva-dika sobha kare (39)

“Please take darsana of Sri Bahulavana situated to the north of this place. Just see, the splendour of Bahulavana shines in all directions. (39)

In Navadvipa, the Order of Vraja’s Twelve Forests Is Inversed

vrndavane je je-krame dvadasa-kanana se-krama nahika hetha vallabha-nandana (40)

“O son of Vallabha, here, the sequence of the twelve forests of Vrndavana is not the same. (40)

prabhu-icchamate hetha krama-viparyaya

ihara tatparya jane prabhu icchamaya (41)

“It is only according to the wish of Srīman Mahāprabhu that the sequence here is not the same. Only the Lord Himself, who does as He pleases, knows the reason for this. (41)

jeirupa ache hetha dekha seirupa viparyaye prema-vrddhi ei aparupa (42)

“One should have darsana of these places according to the way they are situated

here, because this inversion increases prema in a way that is unprecedented.”
(42)

Sri Samudragadha

kichu dura giya prabhu balena vacana

ei je samudragadi kara darasana (43)

Having gone on a little further, Sri Nityananda Prabhu said, “O Jiva, behold this place known as Samudragadha. (43)

Dvaraka-puri and Sri Ganga-sagara in Sri Navadvipa-dhama –

saksat dvaraka-puri sri-ganga-sagara dui tirtha ache hetha dekha vijna-vara (44)

“O most learned one, just see! The two holy places Dvaraka-puri and Ganga-sagara are both directly present here. (44)

The Story Explaining How Dvaraka-puri Is Situated in Sri Samudragadha

The identity of King Sri Samudra Sena in Sri Samudragadha –

sri-samudra-sena raja chila ei sthane bada krsna-bhakta, krsna bina nahi jane (45)

“Once a king named Sri Samudra Sena reigned here. He was a great devotee of Sri Krsna. Apart from Lord Sri Krsna, he did not know anything else. (45)

Bhima, the son of Pandu, arrives in Samudragadha at the time of their world conquest -

jabe bhimasena aila nija sainya la’ye gherila samudragadi banga-digvijaye (46)

raja jane krsna eka pandavera gati pandava vipade paile aise yadupati (47)

“At the time of the Pandavas’ world conquest, Bhimasena came here and

besieged Samudragadha with the might of his army. At that time, King Samudra Sena thought, ‘Sri Krsna is the only master and the exclusive shelter of the Pandavas. If ever they get into danger, Sri Krsna, the Lord of the Yadus, will immediately hasten to save them. (46-47)

King Sri Samudra Sena’s thought -

yadi ami pari bhime dekhaite bhaya bhima-artta-nade hari habe dayamaya (48)

“ ‘If I could somehow make Bhima fearful, he will call out in distress to Sri Krsna. Hearing his cry, Sri Hari will certainly bestow mercy upon him. (48)

daya kari’ asibena e dasera dese dekhibe se syama-murti cakse anayase (49)

“ ‘Sri Krsna will then mercifully descend to Samudragadha, the place of His servant, and I will easily be able to see His darkish blue form.’ (49)

eta bhavi’ nija sainya sajaila raya gaja-baji-padatika la’ye yuddhe jaya (50)

“Thinking like this, the king fully equipped his army and, with elephants, horses and foot- soldiers, set out for battle. (50)

Bhima becomes afraid of King Samudra Sena’s arrows -

sri-krsna smariya raja bana niksepaya bane jara-jara bhima paila bada bhaya (51)

“The king remembered Sri Krsna and began to shoot his arrows. Afflicted by them, Bhima became much afraid. (51)

Sri Bhimasena, who knows the mantra “avasya raksibe krsna - Sri Krsna will certainly protect me” prays to Sri Krsna’s divine feet -

mane-mane dake krsne vipada dekhiya “raksa kara bhime natha sri-carana diya (52)

samudra-senera saha jujhite na pari bhanga dile bada lajja taha sahite nari (53)

“Seeing the impending catastrophe, within his mind Bhima called out to Sri Krsna: ‘O Sri Krsna, O my Lord, please protect this servant of Yours by giving him shelter at Your lotus feet. I am not able to endure this fight with Samudra Sena. If I am defeated, it will be a matter of great shame, and I will not be able to tolerate that humiliation. (52-53)

pandavera natha krsna pai parajaya hadai lajjara katha ohe dayamaya” (54)

“ ‘O Lord of the Pandavas, Sri Krsna, O merci-ful one, it is very shameful to be defeated.’ (54)

Lord Sri Krsna appears on the battlefield in response to Sri Bhimasena’s call -

bhimera karuna-nada suni’ dayamaya sei yuddha-sthale krsna haila udaya (55)

na dekhe se rupa keha apurva ghatana sri-samudra-sena matra dekhe eka-jana (56)

“An astonishing incident then took place. Although the merciful Sri Krsna appeared immediately on the battlefield upon hearing Bhima’s pitiful call, no one except Sri Samudra Sena could see Him. (55-56)

King S ri Samudra Sena’s darsana of Sri Krsna’s divine form –

nava-jala-dhara-rupa kaisora murati gale dole vanamala mukutara hhati (57)

“Sri Samudra Sena saw the youthful Sri Krsna, whose bodily lustre resembled that of a fresh rain cloud. The garland of forest flowers around Sri Krsna’s neck shone like a pearl. (57)

sarva ange alankara ati susobhana

pita-vastra paridhana apurva gathana (58)

“His entire body was beautifully decorated with ornaments. He was dressed in yellow garments, and His bodily form was incomparably beautiful. (58)

King Samudra Sena prays to Lord Sri Krsna –

***se-rupa dekhiya raja preme murccha jaya murccha samvariya krsne
prarthana janaya (59)***

“tumi krsna jagannatha patita-pavana patita dekhiya more tava agamana (60)

“When the king saw Sri Krsna’s beauty, he fell, swooning with prema. When he regained his consciousness, he prayed, ‘O Sri Krsna, You are the Lord of the universe, the saviour of the fallen. Seeing my fallen condition, You have come to this place. (59-60)

tava lila jagajjana karaya kirtana suni’ dekhibara iccha haila takhana (61)

“ ‘The people of the entire world sing of Your pastimes. Having heard Your glories from them, I also developed a desire to see You. (61)

King Sri Samudra Sena's resolution -

kintu mora vrata chila, ohe dayamaya ei navadvipe tava haibe udaya (62)

***hethaya dekhiba tava rupa manohara navadvipa chadivare na haya antara
(63)***

“ ‘O merciful one, [I was in a great dilemma because] I did not want to leave Sri Navadvipa to go elsewhere, but I also had a strong desire to see Your captivating form. Therefore, I vowed that I would get Your darsana when You appear here in Sri Navadvipa. (62-63)

King Sri Samudra Sena's secret desire -

sei vrata raksa mora kari’ dayamaya navadvipe krsna-rupe haile udaya (64)

tathapi amara iccha ati gudhatara gauranga hauna mora aksira gocara” (65)

“ ‘O merciful one, although, to fulfil my vow, You have now appeared before me in Sri Navadvipa as Sri Krsna, I have yet another, hidden desire. Please appear before me as Sri Gauranga Mahaprabhu.’ (64-65)

Bhakta-vatsala Sri Krsna fulfils the king’s desire -

dekhite-dekhite raja sammukhe dekhila radha-krsna-lila-rupa madhurya atula

(66)

“Just then the king saw before him the unparalleled sweetness of Sri Radha-Krsna’s pastimes. (66)

sri-kumudavane krsna sakhi-gana sane aparahne kare lila giya gocarane (67)

“He saw that while grazing the cows, Sri Krsna had come to Sri Kumudavana in the afternoon, where He then performed pastimes with the sakhs. (67)

Sri Samudra Sena attains the darsana of Sri Gaurahari and His

associates -

ksaneke hala sei lila adarsana sri-gauranga-rupa here bhariya nayana (68)

maha-sankirtanavesa, sange bhakta-gana naciya-naciya prabhu karena kirtana (69)

“After a while, the king’s vision of that pastime disappeared, and he now saw Sri Gauranga Mahaprabhu absorbed in sankirtana with His associates. They were dancing and chanting, filled with ecstatic emotions. (68-69)

purata-sundara-kanti ati manohara nayana mataya ati kampaya antara (70)

“His radiant golden body enchanted the mind and maddened the eyes, and it caused an upheaval in the heart. (70)

Sri Samudra Sena prays to Sri Gaurahari -

sei rupa heri’ raja nije dhanya mane bahu stava kare tabe gauranga-carane (71)

“After seeing Sri Gauranga Mahaprabhu’s beauty, the king considered himself very fortunate. He offered many kinds of glorification at the Lord’s lotus feet. (71)

kataksane se-sakala haila adarsana kandite lagila raja haya anya mana (72)

“After a few moments this pastime disappeared and feeling unhappy the king began to weep. (72)

Pandu's son Sri Bhimasena exhibits his valour –

bhimasena ei parva na dekhe nayane bhave raja yuddhe bhita hails etaksane
(73)

“Because Sri Bhimasena was unable to see all these pastimes, he thought that maybe the king was afraid to fight. (73)

The king accepts his defeat voluntarily -

atyanta vikrama kare pandura-nandana raja tusta haye kara yace tataksana
(74)

“Thinking in this way, Bhima, the son of Pandu, exhibited increased strength. King Samudra Sena, however, was now satisfied and just prayed to Bhimasena to accept his tribute. (74)

kara peye bhimasena anya sthane jaya bhima-digvijayi sarva jagatete gaya
(75)

“After accepting the tribute, Sri Bhimasena left for other places. The entire world says that Sri Bhimasena emerged victorious and thus sings his glories.”
(75)

ei se samudragadi navadvipa-sima brahma nahi jane ei sthanera mahima (76)

Sri Nityananda Prabhu said, “O Jiva, this divine pastime took place right here at Samudragadha, which is situated on the southern border of Sri Navadvipa. Even Lord Brahma does not know the glory of this place. (76)

The Presence of Ganga-sagara in Sri Samudragadha

samudra asiya hetha jahnavi-asraye prabhu-pada seva kare bhakta-bhava
la'ye (77)

“The ocean comes here to take shelter of Sri Jahnavi and worships the lotus feet of Sriman Mahaprabhu in the mood of a devotee. (77)

The conversation between the ocean and Jahnavi Sri Ganga -

jahnavi balena,—“sindhu, ati alpadine tava tire prabhu mora rahibe vipine”
(78)

“One day Jahnavi told the ocean, ‘O ocean, very soon my Lord will stay on your shore at Jagannatha Puri.’ (78)

sindhu bale,—“suna devi, amara vacana navadvipa nahi chade sacira-nandana (79)

“The ocean replied, ‘Please listen to me, O Devi. The son of Mother Sac! never leaves Sri Navadvipa-dhama. (79)

yadyapio kichu-dina rahe mama tire apratyakse rahe tabu nadlya-bhitare (80)

“ ‘Although He will stay for a while on my shore, in His real form He will remain in Navadvipa. (80)

nitya-dhama navadvipa prabhura hethaya prakata o aprakata-lila vede gaya (81)

“ ‘Sri Navadvipa is the eternal abode of Sriman Mahaprabhu. The Vedas glorify both the manifest and unmanifest pastimes of this place. (81)

The ocean prays to Sri Ganga -

hetha tavasraye ami rahiba sundari seviba sri-navadvipe sri-gauranga hari”
(82)

“ ‘O beautiful one, I will stay here under your shelter and serve Sri Gaurahari in Sri Navadvipa.’ (82)

ei bali payonidhi navadvipe raya gaurangera nitya-lila satata cintaya (83)

“Speaking thus, the ocean began to reside in Sri Navadvipa. He meditated upon the eternal pastimes of Sri Gaurahari day and night.” (83)

Sri Campaka-hatta

(the Place of Sri Dvija Vaninatha)

tabe nityananda aila campahatta-grama vamnatha-grhe tatha karila visrama (84)

From Samudragadha, Sri Nityananda Prabhu proceeded to Campaka-hatta and took rest in Dvija Vaninatha's house. (84)

Sri Campaka-hatta is Vraja's Khadiravana –

aparahne campahatta karaya bhramana nityananda bale,—suna vallabha-nandana (85)

ei sthane chila purve campaka-kanana khadira vanera amsa sundara darsana (86)

In the afternoon, while touring Campaka-hatta, Sri Nityananda Prabhu said, “Listen, O son of Vallabha (Sri Jiva), previously, there was a grove of campaka flowers here. This place is a part of Khadiravana of Vraja and appears most beautiful. (85-86)

campakalata sakhi nitya campaka laiya mala ganthi radha-krsne sevitenā giya (87)

“Campakalata Sakhi daily used to pick campaka flowers here and string them into garlands. She used the garlands in the service of Sri Radha-Krsna. (87)

The reason for the name Sri Campaka-hatta –

kali vrddhi haile sei campaka-kanane mali-gana phula laya ati hrstamane (88)

“As the age of Kali progressed, gardeners came to this campaka forest and collected flowers to their full satisfaction. (88)

hatta kari' campaka-kusuma la'ye basi' vikraya karaya, laya jata grama-vasi (89)

“They set up a market (hatta) here and began to sell campaka flowers, and the people living in nearby villages began buying flowers from them. (89)

Another name of Sri Campaka-hatta is Campahati –

sei haite sri-campaka-hatta haila nama campahati sabe bale manohara dhama
(90)

“Since then this place has been known as Sri Campaka-hatta. The common name of this charming place is Campahati. (90)

The history of how the crest jewel of poets, Sri Jayadeva Gosvami, came to reside in Sri Campaka-hatta -

je-kale laksmana-sena nadlyara-raja jayadeva navadvipe hana tan’ra praja
(91)

“When Sri Laksmana Sena was the king of Nadiya, Sri Jayadeva, the crest jewel of poets, resided in Navadvipa as his subject. (91)

Sri Jayadeva's first resided at Ballala-dirghika –

ballala-dirghika-kule bandhiya kutira padma-saha baise tatha jayadeva dhira
(92)

“Sri Jayadeva, whose mind was fixed and peaceful, built a cottage on the banks of Ballala- dirghika and lived there with his wife Padma. (92)

Dasavatara-stotra was composed at Ballala-dirghika -

dasa-avatara stava racila tathaya

sei stava laksmanera haste kabhu jaya (93)

“While living there he composed the hymn named Dasavatara. At some point, that hymn came in the hands of King Laksmana Sena. (93)

King Laksmana Sena recites the Dasavatara-stotra -

parama-anande stava karila pathana jijnasila raja, “stava kaila kon jana” (94)

“The king recited the hymn with great pleasure, and after the recitation he inquired from his ministers about who had written this hymn. (94)

govardhana-acarya rajare tabe kaya “mahakavi jayadeva racayita haya” (95)

“Govardhana Acarya, who was present in the assembly, replied, ‘The great poet Jayadeva is the author.’ (95)

kotha jayadeva kavi jijñase bhupati govardhana bale,—“ei navadvipe sthiti” (96)

“The king asked where the poet Jayadeva lived. Govardhana replied that he lived right here in Navadvipa. (96)

King Laksmana Sena, dressed as a renunciant, searches for Sri Jayadeva -

sunia gopane raja kariya sandhana ratra-yoge aila tabe jayadeva-sthana (97)

vaisnava-vesete raja kutire praveshe jayadeve nati kari’ baise ekadese (98)

“Hearing this, the king secretly found out where Sri Jayadeva lived. At night, the king disguised himself as a Vaisnava and came to Sri Jayadeva’s cottage. He paid his respects and sat down to one side. (97-98)

jayadeva janilena, bhupati e jana vaisnava-vesete aila ha’ye akincana (99)

“Jayadeva understood that the king had come, dressed as a poor Vaisnava. (99)

King Laksmana Sena requests to Sri Jayadeva –

alpaksane raja tabe deya paricaya jayadeve yace jaite apana alaya (100)

“After a short time, the king revealed his identity. He begged Jayadeva to come to his palace. (100)

The devotee of Sri Krsna, Sri Jayadeva, unattached to worldly objects, refuses -

atyanta virakta jayadeva mahamati visayi-grhete jete na kare sammati (101)

“But the highly intelligent Jayadeva was completely without material attachments, and therefore did not agree to go to the house of a materialist. (101)

krsna-bhakta jayadeva balila takhana tava desa chadi’ ami kariba gamana (102)

“Sri Jayadeva, a one-pointed devotee of Sri Krsna, said, ‘If you persist like this, I

will leave your kingdom and go elsewhere. (102)

The poet Sri Jayadeva's instruction to give up bad association -

***visayi-samsarga kabhu na deya mangala ganga para ha'ye ja'ba yatha
nilacala (103)***

“ ‘Association with materialists never brings any auspiciousness. I will cross the Ganga and go to Nilacala.’ (103)

King Laksmana Sena, a devotee of Krsna, and possessing the four qualities of humility, mercy, respect for others and freedom from false prestige, prays to the poet Sri Jayadeva -

***raja bale,—“suna prabhu, amara vacana navadvipa tyaga nahi kara kadacana
(104)***

“The king said, ‘O Prabhu, please hear my words. Please be merciful and do not leave Sri Navadvipa. (104)

***tava vakya satya habe mora iccha rabe hena karya kara deva mora krpa jabe
(105)***

“ ‘O lord, please have mercy upon me. Kindly make some arrangement by which your words come true and my desire be fulfilled. (105)

Prayer to reside in Campaka-hatta -

***ganga-pare campa-hatta sthana manohara sei sthane thaka tumi du' eka
vatsara (106)***

“ ‘Across the Ganga there is an enchanting place called Campaka-hatta. Please stay there, at least, for one or two years. (106)

***mama icchamate ami tatha na jaiba tava iccha ha'le tava carana heriba”
(107)***

“ ‘I will not come there of my own accord. Only if you wish me to come will I go there and take darshana of your lotus feet.’ (107)

After hearing the king's humble prayers, the poet Sri Jayadeva praises him -

rajara vacana sum' maha-kavi-vara sammata haiya bale vacana satvara (108)

'yadyapi visayi tumi, e rajya tomara krsna-bhakta tumi, tava nahika samsara (109)

“After hearing the words of the king, the great poet Jayadeva agreed and immediately said, ‘Although you are a materialist [a king], and this kingdom is yours, you are a devotee of Krsna and you are not bound by the shackles of the material world. (108-109)

pariksa karite ami visayi baliya sambhasinu, tabu tumi sahile suniya (110)

“ ‘I called you a materialist only to test you, and you tolerated my words, even though you are a king. (110)

The inherent qualities of a devotee of Sri Krsna -

ataeva janilama, tumi krsna-bhakta visaya laiya phira haye anasakta (111)

“ ‘I have therefore understood that you are a pure devotee of Krsna. Although you are surrounded by worldly enjoyment, you are fully detached. (111)

Sri Jayadeva, who is likened to a desire tree, agrees to reside in Campaka-hatta -

campaka-hattete ami kichu-dina ra'ba gopane asibe tumi chadiya vaibhava (112)

“ ‘I will live in Campaka-hatta for some time. You can come secretly to see me, leaving behind your royal opulence.’ (112)

hrsta-citta ha'ye raja amatyadvaraya campaka-hattete grha nirmana karaya (113)

“The joyful king ordered his ministers to have a suitable house constructed for Sri Jayadeva in Campaka-hatta. (113)

The poet Jayadeva worships Sri Krsna according to raga-marga -

tatha jayadeva kavi rahe dina-kata sri-krsna-bhajana kare raga-marga mata

(114)

“The poet Sri Jayadeva stayed in that place for some time and performed krsna-bhajana according to the process of spontaneous devotion to Sri Krsna (raga-marga). (114)

padmavati-devi ane campakera bhara jayadeva puje krsna nandera kumara
(115)

“Sri Padmavati-devi would pick and bring many campaka flowers, which Sri Jayadeva would use to worship Sri Krsna, the son of Nanda Maharaja. (115)

Because of his loving service, Sri Jayadeva receives Sri Krsna’s darsana in His form of Sri Gaura -

maha-preme jayadeva karaya pujana dekhila, sri-krsna haila campaka-varana
(116)

“Sri Jayadeva's worship was full of prema. One day he noticed that Sri Krsna's complexion resembled that of a campaka flower. (116)

purata-sundara kanti ati manohara koti-candra nindi mukha parama sundara
(117)

“His beautiful complexion of molten gold was very charming, and His extremely beautiful lotus face even put to shame the beauty of millions upon millions of moons. (117)

cancara-cikura sobhe gale phula-mala dirghabahu rupe alo kare parnasala
(118)

“His hair was curly and a flower garland decorated His neck. His arms were long and the splendour of His form illuminated Sri Jayadeva’s leaf-thatched hut. (118)

Sri Jayadeva and Padmavati fall unconscious -

dekhiya gauranga-rupa mahakavi-vara preme murccha jaya cakse asru jhara-jhara
(119)

“Seeing the form of Sri Gauranga, that best of great poets swooned,

overwhelmed with prema, and tears began to flow from his eyes. (119)

padmavati-devi sei rupa nirakhiya haila caitanya-hina bhumete padiya (120)

“Sri Padmavati-devi also lost consciousness on beholding that form of the Lord and fell to the ground. (120)

Sriman Mahaprabhu’s merciful blessing to them both -

padma-hasta diya prabhu tole dui jane krpa kari’ bale tabe amiya-vacane (121)

“Sriman Mahaprabhu lifted both of them up with His lotus hands and mercifully spoke the following sweet words, (121)

tumi donhe mama bhakta parama udara darsana dite iccha haila amara (122)

“ ‘You are both My devotees and of noble nature; therefore, I desired to give you My darsana. (122)

Sriman Mahaprabhu indicates His future descent -

ati alpadine ei nadlya-nagare

janama laiba ami sacra-udare (123)

“ ‘Very soon I will take birth here in Nadiya from the womb of Mother Sacra. (123)

sarva avatarera sakala bhakta-sane

sri-krsna-klrtane vitariba prema-dhane (124)

“ ‘Along with the devotees from all of My incarnations, I will distribute the treasure of prema through the medium of sri-krsna- sankirtana. (124)

caublsa vatsare ami kariya sannayasa kariba avasya nllacalete vasa (125)

“ ‘At the age of twenty-four, I will accept the renounced order of life and then, without doubt, I will reside in Nilacala (Jagannatha Puri). (125)

tatha bhakta-gana-sange maha-premavese sri-glta-govinda asvadiba avasese (126)

“ ‘In Jagannatha Purl, during the final stage of My manifest pastimes, I will, absorbed in prema, relish Sri Gita-govinda in the company of the devotees. (126)

Sri Jayadeva's Sri Gita-govinda is extremely dear to Sriman Mahaprabhu -

tava viracita gita-govinda amara atisaya priya-vastu kahilama sara (127)

“ ‘O Jayadeva, I am briefly revealing My heart to you when I say that I deeply cherish your composition Sri Gita-govinda. (127)

Sriman Mahaprabhu bestows His merciful blessings upon Sri Jayadeva and Padmavati -

ei navadvipa-dhama parama cinmaya dehante asibe hetha kahinu niscaya (128)

“ ‘This Sri Navadvipa-dhama is supremely transcendental. After giving up these present bodies you will definitely take birth here. (128)

Sriman Mahaprabhu, whose desires are independent, orders them both to go to Nilacala -

ebe tumi donhe jao yatha nilacala jagannathe sevo giya pabe prema-phala (129)

“ ‘Now both of you should go to Nilacala and serve Lord Sri Jagannatha. By this, you will certainly attain the fruit of prema.’ (129)

eta ball’ gauracandra haila adarsana prabhura vicchede murcha haya dui-jana (130)

“Saying this, Sri Gauracandra disappeared, and both of them fainted in separation from Him. (130)

Their humble words after Sriman Mahaprabhu’s disappearance -

murchasese anargala kandite lagila kandite-kandite saba nivedana kaila (131)

“haya kiba rupa mora dekhinu nayane kemane bancibo ebe tan’ra adarsane (132)

“When they came back to consciousness, they lamented, afflicted by separation from Sriman Mahaprabhu. ‘Alas, alas, how can we remain alive without again beholding that form we once saw with our eyes? (131-132)

They become restless by Sriman Mahaprabhu’s order –

nadiya chadite prabhu kena ajna kaila bujhi ei dhame kichu aparadha haila (133)

“ ‘Why did Sriman Mahaprabhu order us to leave Nadiya? It seems like we have committed an offence to this dhama. (133)

ei navadvipa-dhama parama cinmaya

chadite manasa ebe vikalita haya (134)

“ ‘Sri Navadvipa-dhama is supremely tran-scendental. If our minds become so disturbed just at the thought of leaving this place, what will become of us when we actually leave? (134)

Their strong faith in Sri Navadvipa-dhama –

bhala haita navadvipe pasu-paksi ha’ye thakitama cira-dina dhama-cinta la’ye (135)

“ ‘[We would rather leave our bodies than leave this dhama.] It would be better to become a bird or an animal in Sri Navadvipa and reside here eternally, absorbed in thoughts of the dhama. (135)

parana chadite pari, tabu ei dhama

chadite na pari, ei gudha manaskama (136)

“ ‘We can give up our lives, but we cannot give up the dhama. This is our firm conviction. (136)

Their request at Sriman Mahaprabhu's lotus feet -

ohe prabhu, sri-gauranga krpa vitariya rakha ama donhe hetha sri-carana diya” (137)

“ ‘O Sri Gauranga Mahaprabhu, please be merciful to us and give us a place here at Your lotus feet.’ (137)

The Lord's instructions through an aerial voice -

balite-balite donhe kande uccaraya daivavani sei-ksane sunivare paya (138)

“Lamenting in this way, they both began to cry loudly. Just then they heard an aerial voice. (138)

The aerial voice of the Lord consoles them -

“duhkha nahi kara donhe jao nilacala dui katha ha’be, citta na kara cancala (139)

“ ‘Do not be unhappy. Go to Nilacala. By going there you will achieve two things, so do not become restless. (139)

The fruit of desiring to go to Sri Jagannatha Puri, even while staying in Sri Navadvipa-dhama -

kichu-dina purve donhe karile manasa nilacale vasa kari’ kataka divasa (140)

“ ‘Some time ago, both of you were thinking of residing in Nilacala for some time. (140)

The Lord also desires to have darsana of His devotees -

sei vancha jagad-bandhu puraila tava jagannatha cahe tava darsana sambhava (141)

“ ‘Sri Jagannatha, the best friend of the inhabitants of the world, has fulfilled your desire, and He also wants to see you. (141)

jagannathe tusi’ punah chadiya sarlra navadvipe dui-jane nitya ha’be sthira” (142)

“ ‘After pleasing Sri Jagannatha, you both will give up your bodies, and in your

next birth you will again come to reside here in Navadvipa.’ (142)

Sri Jayadeva and Padmavati depart for Nilacala –

daivavanl suni’ donhe cale tataksana pache phiri’ navadvipa karena darsana (143)

“After hearing the aerial voice, they at once departed on their journey for Sri Jagannatha Puri, looking back again and again to behold Sri Navadvipa. (143)

Their prayer at the lotus feet of the residents of Navadvipa -

chala-chala kare netra, jala-dhara bahe navadvipa-vasl-gane dainya-vakya kahe (144)

“tomara kariya krpa ei dui-jane aparadha kariyachi karaha marjane” (145)

“Their eyes overflowed with tears, and upon seeing the residents of Sri Navadvipa, they humbly said, ‘All of you please be merciful to us and forgive the offences we have committed.’ (144-145)

asta-dala-padma-sama navadvipa bhaya

dekhite-dekhite donhe katadure jaya (146)

“They travelled very far, constantly looking back at the Sri Navadvipa-dhama, which is like an eight-petalled lotus flower. (146)

dure giya navadvipa nahi dekhe ara kandite-kandite gaura-bhumi haya para (147)

katadine nilacale paunchiya du’jane jagannatha darasana kaila hrsta-mane (148)

“They continued on until they could see Sri Navadvipa no more, weeping as they crossed the land of Gauda. After some days, they arrived in Nilacala, where, with hearts full of joy, they had darsana of Bhagavan Sri Jagannatha.” (147-148)

ohe jiva! ei jayadeva-sthana haya ucca-bhumi matra ache vrddha-loke kaya (149)

Sri Nityananda Prabhu said, “O Jiva, according to the elders of this place, this highland is indeed Sri Jayadeva’s place.” (149)

Sri Jiva Gosvami prays to Sri Nityananda Prabhu –

jayadeva-sthana dekhi’ ‘sri-jiva’ takhana preme gadagadi jaya karaye rodana (150)

Upon seeing the place of Sri Jayadeva, Jiva, out of prema, rolled in the dust and wept. (150)

dhanya jayadeva kavi, dhanya padmavati sri-gita-govinda dhanya, dhanya krsna-rati (151)

Sri Jiva said, “Blessed is Sri Jayadeva Kavi! Blessed is Sri Padmavati-devi! Blessed is Sri Gita-govinda and blessed is divine attachment to Sri Krsna (sri krsna-rati). (151)

jayadeva bhoga kaila jei prema-sindhu krpa kari’ deha more tara eka-bindu (152)

“O Lord, Sri Jayadeva attained the ocean of divine love. Please be merciful to me and let me taste just one drop of that ocean.” (152)

ei katha bali ‘jiva’ dharani lotaya nityananda-sri-carane gadagadi jaya (153)

Saying this, Sri Jiva began to roll in the dust at Sri Nityananda Prabhu’s lotus feet. (153)

sei ratra sabe raya vaninatha-ghare vamsa-saha vani nityananda-seva kare (154)

That night they all stayed at Sri Vaninatha’s house. Together with all of his family members, Sri Vaninatha served Sri Nityananda Prabhu. (154)

The author prays for his desired service -

nitai-jahnava-pada-chaya asa jara nadiya-mahatmya gaya akincana chara (155)

Desiring to attain the cooling shade of Sri Nityananda Prabhu's and Sri Jahnavadevi's lotus feet, this destitute and lowly Bhaktivinoda sings the glories of Nadiya. (155)

Thus Ends Chapter Eleven

Chapter 12

Mangalacarana (Auspicious Invocation) -

jaya sri-caitanya-canda, jaya prabhu nityananda,

jayadvaita jaya gadadhara

srivasadi bhakta jaya, jaya jagannathalaya,

jaya navadvipa dhama-vara (1)

All glories to Sri Caitanyacandra! All glories to Sri Nityananda Prabhu! All glories to Sri Advaita Acarya and Sri Gadadhara Pandita! All glories to Srivasa and the other devo-tees! All glories to the house of Sri Jagannatha Misra! All glories to the topmost of holy abodes, Sri Navadvipa. (1)

prabhata haila ratra, bhakta-gana tule gatra,

sri-gaura-nitaicande dake

bhakta-saha nityananda, cale bhaji' parananda,

campa-hatta pascatete rakhe (2)

All the devotees got up early in the morning, lovingly calling out the names of Sri Gaura- Nitai. Together with Sri Nityananda Prabhu,

they proceeded onwards from Campaka-hatta, blissfully performing kirtana. (2)

Sri Dvija Vaninatha's cherished desire -

tatha haite vaninatha, cale nityananda-satha,

bale,—“hena dina kabe paba

nitaicandera sange, parikrama kari' range,

mayapure prabhu-grhe jaba” (3)

As they left Campaka-hatta, Sr! Vaninatha, also, accompanied Sri Nityananda Prabhu. Sri Vaninatha thought, “When in my life will that day ever come that I blissfully go on parikrama with Sri Nitaicanda to the house of Sriman Mahaprabhu in Mayapura?” (3)

Ratupura (Sri Rtudvipa)

dekhite-dekhite tabe, ratupura cale sabe,

dekhi’ sei nagarera sobha

prabhu nityananda bale, rtudvipe aile ca’le,

ei sthana ati manolobha (4)

Very soon they arrived in Ratupura. Seeing the beauty of that village, Sri Nityananda Prabhu said, “Now we have arrived in the supremely attractive Rtudvipa. (4)

Sri Nityananda Prabhu describes the beauty of Rtudvipa -

vrksa saba natasira, pavana bahaye dhira,

kusuma phuteche caribhita

bhrngera jhankara rava, kusumera gandhasava,

mataya pathika-gana-citta (5)

“Here, all the trees stand with their heads bowed down. The breeze blows gently, and flowers blossom in all directions. The humming of bees and the exquisite fragrance of flowers intoxicate the mind of travellers coming and going on the path.” (5)

Sri Nityananda Prabhu, who is Himself the tattva of Baladeva, becomes absorbed in Sri Baladeva’s mood -

balite-balite raya, haila pagalera praya,

bale’—“singa ana sikhra-gati

vatsa-gana jaya dure, kanai nidritapure,

ekhana na aise sisumati (6)

As He spoke, Sri Nityananda Prabhu became completely absorbed in ecstatic emotions and began to speak like a madman, “Quickly bring My singa (an instrument made out of a horn)! The calves are going far away. Kanai (Krsna) is still sleeping at home. Child-like Krsna has still not come. (6)

kothaya subala dama, ami eka balarama,

gocarane jaite na pari”

‘kanai’ ‘kanai’ bali’, daka chade mahabali,

lapha mare hata dui cari (7)

“Subal, where are you!? Sridama, where are you!? I cannot go alone to graze the cows.” Loudly shouting “Kanai, Kanai!” the extremely powerful Sri Nityananda Prabhu began to leap high into the air. (7)

The devotees make an appeal at Sri Nityananda Prabhu’s lotus feet -

se bhava darsana kari’, bhakta-gana tvara karV,

nivedaya nita’yera paya

ohe prabhu nityananda, bhai tava gauracandra,

nahi ebe achena hethaya (8)

Seeing His ecstatic emotions, the devotees immediately made a request at His lotus feet. “O Nityananda Prabhu, Your brother Sri Gaura- candra is not here right now. (8)

Sri Nityananda Prabhu’s state of ecstatic emotions in separation from Sri Gaura -

sannyasa kariya hari, gela nilacalopari,

amadera kangdla kariya”

taha suni’ nityananda, hailena nirananda,

kandi lote bhumete padiya (9)

“That Sri Gaurahari has now taken sannyasa and gone to Nilacala, leaving us here like beggars.” Hearing this, Sri Nityananda Prabhu became sad and began to weep and roll on the ground. (9)

“ki duhkhe kanai bhai, ama sabe chadi’ jai,

sannyasl haila nilacale

e jivana na rakhiba, yamunaya jhanpa diba”,

bali’ acetana sei sthale (10)

Sri Nityananda Prabhu said, “For what unfortunate purpose has My brother Kanai (Sri Gaurahari) left us all, taken sannyasa and gone to Nilacala? Without Him I will not remain alive; I will jump in the Yamuna.” Saying this, He fell to the ground unconscious. (10)

nityanande mahabhava, kari’ sabe anubhava,

harinama-sanklrtana kare

cari-danda dina haila, nityananda na uthila,

bhakta saba gaura-glta dhare (11)

Sensing Sri Nityananda Prabhu’s powerful ecstatic emotions, everyone started harinama- sanklrtana. When Sri Nityananda Prabhu did not arise, even after about four dandas (one hour and thirty-six minutes), all the devotees began to sing the name of Sri Gaura. (11)

Rtudvipa, Sri Radha-kunda of Vraja

gaurangera nama suni’, nitai uthe amani,

bale—ei radha-kunda-sthana

hetha bhakta-sange kari', aparahne gaurahari,

karitena kirtana-vidhana (12)

Hearing the name of Sri Gaurahari, Sri Nityananda Prabhu got up and said, "This is Sri Radha-kunda. Sri Gaurahari used to perform kirtana here in the afternoon with His devotees. (12)

Darshan of Sri Syama-kunda in Navadvipa, which is the non-different from Vraja-mandala -

dekha syama-kunda-sobha, jagajjana-manolobha,

sakhi-gana-kunja nana sthane

hetha aparahne gora, sankirtane ha'ye bhora,

tusilena sabe prema-dane (13)

"Behold the beauty of Syama-kunda, which attracts the minds of people throughout the universe. At the many nearby places are the groves of the sakhs. Sri Gaurahari used to come here at midday. Absorbed in chanting the holy names, He would make everyone joyful by distributing prema to them. (13)

The supreme excellence of Sri Radhadvipa (Radha-kunda) and the result obtained from residing there -

e sthana samana bhai, tri-jagate nahi pal,

bhaktera bhajana-sthana jana

hethaya basati jah'ra, prema-dhana labha tah'ra,

suslata haya tan'ra prana (14)

"O brother, there is no place like this in the three worlds. Here devotees worship the Supreme Lord. A person who resides here attains the treasure of prema and his heart is thus soothed." (14)

se-dina se-sthane thaki', sn-gauranga-nama Juki',

preme magna sarva bhakta-gana

rtudvlpe sabe basi', bhaje sri-caitanya-sasi,

ratra-dina karila yapana (15)

That day all the devotees stayed in that place, continuously chanting Sri Gauranga Mahaprabhu's name and becoming drowned in prema. They spent the entire day and night in Rtudvipa, worshipping Sri Caitanyacandra. (15)

nacite-nacite tabe, nityandanda cale jabe,

sri-vidyanagare upanita

vidyanagarera sobha, muni-jana-manolobha,

bhakta-gana dekhi' praphullita (16)

The next day Sri Nityananda Prabhu arrived in Sri Vidyanagara, dancing all the way. When the devotees saw Vidyanagara's beauty, which attracts even the minds of the sages, they all experienced the blossoming of great joy. (16)

The author's prayers for his desired service —

nitai-jahnava-pada, je janara susampada,

se bhaktivinoda akincana

nadiya-mahatmya gaya, dhari' bhakta-jana paya,

yace matra krsna-bhakti-dhana (17)

The lotus feet of Sri Nityananda Prabhu and Sri Jahnava-devi are the only treasure of this destitute Bhaktivinoda. Holding the lotus feet of the devotees, he sings this glorification of Nadiya and begs only to have the wealth of sri krsna-bhakti. (17)

Thus Ends Chapter Twelve

Chapter 13

Mangalacarana (Auspicious Invocation) -

jaya gaura-nityananda-advaita gadadhara srivasa sri-navadvipa klrtana-sagara (1)

All glories to Sri Gaurahari! All glories to Sri Nityananda Prabhu! All glories to Sri Advaita Acarya Prabhu! All glories to Sri Gadadhara Pandita! All glories to Srivasa Pandita! All glories to Sri Navadvipa-dhama, the ocean of klrtana. (1)

The History of Sri Vidyanagara

(Situated Within Rtudvipa)

sri-vidyanagare asi’ nityananda-rayā vidyanagarera-tattva ‘sri-jlve’ sikhaya (2)

Arriving in Sri Vidyanagara, Sri Nityananda Prabhu began to explain the real nature of that place to Sri Jiva. (2)

nitya-dhama navadvipa pralaya-samaye asta-dala padma-rupe thake suddha ha’ye (3)

“Even at the time of annihilation, this eternal dhama Sri Navadvipa, which has the form of an eight-petalled lotus flower, remains pure. (3) *(Just as a lotus remains pure even in mud, similarly Śrī Navadvīpa-dhāma remains pure even at the time of annihilation.)*

sarva avatara ara dhanya-jiva jata kamalera ekadese thake kata sata (4)

“All the incarnations of Sri Bhagavan and innumerable fortunate living entities stay in one section of that lotus. (4)

At the time of devastation, the Vedas come to Vidyanagara carried by Bhagavan Sri Matsya -

rtudvipa-antargata e vidyanagare matsya-rupi bhagavan sarva-veda dhare (5)

“In His Matsya-incarnation, the Lord brought the Vedas to this Vidyanagara, which is situated within Rtudvipa. (5)

The reason behind the name Vidyanagara -

sarva vidya thake veda asraya kariya sri-vidyanagara-nama ei sthane diya (6)

“Because all kinds of knowledge (vidya) reside here under the shelter of the Vedas, the place has become famous by the name Vidyanagara. (6)

Brahma, the creator and the grandfather of the whole world, becomes afraid -

punah jabe srsti-mukhe brahma mahosaya ati bhita hana dekhi’ sakala pralaya (7)

“When Brahma again became inclined to cre-ate, he became fearful to see the annihilation. (7)

By the mercy of Buddha Sarasvati, Sri Brahma prays to the Supreme Lord -

sei-kale prabhu-krpo haya tonra prati ei sthana pe’ye bhagavane kare stuti (8)

“Seeing Brahma fearful, the Supreme Lord bestowed mercy upon him. As a result, Brahma was able to offer prayers to Him at this very place. (8)

mukha khulivara kale devi sarasvati brahmo-jihvo haite janme ati rupavati (9)

“As soon as Brahma opened his mouth to offer prayers, the most beautiful Sarasvati-devi appeared on his tongue. (9)

sarasvati-sakti pe’ye deva-catur-mukha sri-krsne karena stava pe’ye bada sukha (10)

“By the potency bestowed by Sarasvati-devi, the four-headed Brahma, overjoyed, offered prayers to Sri Krsna.” (10)

Maya-devi resides within the fourteen worlds at the beginning of creation -

srsti jabe haya maya sarva-dik gheri’ virajara pare thake guna-traya dhari’

(11)

Sri Nityananda Prabhu said, “O Jiva, at the time of creation, Maya-devi resides in the material world with the three modes of material nature [ignorance, passion and goodness], on the other side of the Viraja River. (11)

The sages, who become anguished to see the suffering of others, deliver true knowledge to the material world, which is seized by ignorance -

maya-prakashta visve vidyara prakasa kare rsi-gana tabe kariya prayasa (12)

“The sages endeavour untiringly to reveal true knowledge within this universe, which is manifested by maya. (12)

ei ta’ sarada-pitha kariya asraya rsi-gana kare avidyara parajaya (13)

“Taking shelter of this Sarada-pitha, the abode of Sarasvati-devi, the sages defeat ignorance. (13)

The sages broadcast the sixty-four kinds of knowledge -

causatti vidyara patha la’ye rsi-gana dharatale sthane-sthane kare vijnapana (14)

“When they have learned the sixty-four kinds of knowledge, the sages preach that knowledge throughout the world. (14)

je je rsi je je vidya kare adhyayana ei pithe se-sabara sthana anuksana (15)

“In this place, the sages can study any type of knowledge according to their respective desires. (15)

The appearance place of the Ramayana -

sri-valmiki kavya-rasa ei sthane paya narada-krpaya tenha aila hethaya (16)

“By the mercy of Sri Narada, Sri Valmiki came here and received a taste for transcendental poetry [like the poetry of the Ramayana]. (16)

The appearance place of the Ayurveda and dhanurvedya -

dhanvantari asi hetha ayurveda paya visvamisra adi dhanurvidya sikhi' jaya
(17)

“At this place, Dhanvantari received the Ayurveda and Visvamisra and others learned dhanurvidya (the art of archery). (17)

The appearance place of Vedic mantras and tantras –

saunakadi rsi-gana pade veda-mantra deva-deva mahadeva alocaya tantra
(18)

“The sages headed by Saunaka Rsi also learned here how to recite the Vedic mantras. The lord of the demigods, Mahadeva, expounded tantra here. (18)

The appearance place of the four Vedas -

brahma cari-mukha haite veda-catustaya rsi-gana-prarthanaya karila udaya
(19)

“At this place, on the request of the sages, Brahma manifested the four Vedas from his four mouths. (19)

The appearance place of sankhya and nyaya-tarka -

kapila racila sankhya ei sthane basi' nyaya-tarka prakasila sri-gautama rsi
(20)

“Residing at this place, Kapila created sankhya philosophy, and Sri Gautama Rsi manifested nyaya (logic) and tarka (argument). (20)

The appearance place of vaisesika and yoga-sastra —

vaisesika prakasila kanbhuka muni patanjali yoga-sastra prakase apani (21)

“At this place the sage Kanbhuka (Kanada) manifested vaisesika philosophy, and Patanjali manifested yoga-sastra. (21)

The appearance place of mīmāṃsā-sastra as well as other scriptures headed by the Puranas —

jaimini mīmāṃsā-sastra karila prakasa puranadi prakasila rsi vedavyasa (22)

“Jaimini Rsi manifested mīmāṃsā-sāstra (pūrva-mīmāṃsā), and Śrī Vedavyāsa manifested the Purāṇas and other scriptures here. (22)

The appearance place of the Pañcarātra —

pañcarātra nāradaḍi rṣi pañcajana prakāṣiya jīva-gaṇe śikhaya sadhana (23)

“The five sages headed by Nārada manifested the Pañcarātra here to teach the living entities about sadhana (the practice of devotional service). (23)

The worship of Śrī Gaurāṅga by the Upaniṣads –

ei upavane sarva upanīṣad-gaṇa bahukalā śrī-gaurāṅga kare aradhana (24)

“The Upaniṣads stayed in this forest grove and worshipped Śrī Gaurāṅga Mahāprabhu for a long time. (24)

Śrī Gaurāṅga bestows mercy upon the Upaniṣads -

alakṣye śrī-gaurāṅga se-saba kaḥilā nīrakara-buddhi tava hṛdaya duṣilā (25)

“Remaining concealed from their vision, Śrī Gaurāṅga told them, ‘Your hearts are polluted by understanding Bhagavān to be formless (nīrakara). (25)

tumi saba śruti-rupe more na paibe amara paśada-rupe jabe janma la’be (26)

prakāṭa-līlaya tabe dekhibe amaya mama gūṇa-kīrtana karibe ubharaṇa (27)

“ ‘You will not attain Me in your form as Śrutis, but when you take birth as My associates, you will witness My manifest pastimes. Then you both [the Upaniṣads and the Śrutis] will glorify Me.’ (26-27)

tāḥa śunī’ śruti-gaṇa nīṣṭabdhā hāya gūṇa-achīlā hetha kalā āpekṣiya (28)

“Hearing this, the Śrutis became stunned and secretly remained in this place, waiting for the age of Kali to come. (28)

ei dhānya kalī-yuga sarva-yuga-sarā jāhate hāilā śrī-gaurāṅga-avatara (29)

“This blessed Kalī-yuga is the essence of all other ages, because Śrī Gaurāṅga Mahāprabhu appeared in this age. (29)

Brhaspati appears as Sri Vasudeva Sarvabhauma in Sri Vidyanagara —

vidya-lila karibena gauranga-sundara

gana-saha brhaspati janme atahpara (30)

“Knowing that Sri Gauranga-sundara would perform His scholastic pastimes (vidya-lila) at this place, Brhaspati took birth here along with all his associates. (30)

vasudeva sarvabhauma sei brhaspati gaurange tusite yatna karilena ati (31)

“Sri Vasudeva Sarvabhauma is himself Brhaspati. He tried his utmost to please Sri Gauranga Mahaprabhu. (31)

Brhaspati becomes sad -

prabhu, mora navadvipe sri-vidya-vilasa karibena jani mane haiya udasa (32)

“Sri Brhaspati knew that his Lord would enact His scholastic pastimes on this earth in Navadvipa. Therefore, [thinking, ‘Why do I have to stay in Svarga?'] he became dejected. (32)

Brhaspati abandons insignificant heavenly pleasures -

indra-sabha parihari’ nija-gana la’ye janmilena sthane-sthane anandita ha’ye (33)

“He abandoned the assembly of Indra and gladly took birth near Vidyanagara. His associates also took birth in many places nearby. (33)

Sri Vasudeva Sarvabhauma propagates knowledge —

ei vidyanagarlte kari’ vidyalaya vidya pracarila sarvabhauma mahasaya (34)

“Sarvabhauma Mahasaya opened a school here in Vidyanagara and began teaching. (34)

pache vidya-jale du’be harai gauranga ei mane kari’ eka karilena ranga (35)

“Later on he began to think, ‘I may lose Sri Gauranga Mahaprabhu if I become

entangled in the network of dry, speculative knowledge.’ For this reason he performed a particular pastime. (35)

Sri Sarvabhauma departs for Nilacala before Sriman Mahaprabhu’s advent -

nija-sisya-gane rakhi’ nadiya-nagare gaura-janma-purve tenha gela desantare (36)

“Before the advent of Sri Gauranga Mahaprabhu, he left his students in Nadiya and went to another place. (36)

Sri Sarvabhauma Bhattacharya’s firm faith -

mane bhave yadi ami hai gaura-dasa krpa kari’ more prabhu laibena pasa (37)

“He thought, ‘If I am a servant of Sri Gaurahari, He will certainly bestow His mercy upon me and give me His association.’ (37)

ei bali sarvabhauma jaya nilacala mayavada-sastra tatha karila prabala (38)

“Thinking like this, he went to Nilacala and spread the influence of scriptures that delineate mayavada philosophy. (38)

Sriman Mahaprabhu’s scholastic pastimes —

hetha prabhu gauracandra sri-vidya-vilase sarvabhauma-sisya-gane jine parihase (39)

“Here Sri Gauracandra, on the pretence of performing scholastic pastimes, jokingly, that is, easily, defeated the students of Sri Sarvabhauma. (39)

nyaya phanki kari prabhu sakale haraya

kabhu vidyanagarete aise gauraraya (40)

“Sometimes Sri Gaurahari came to Vidya- nagara and defeated everyone with the logic of His arguments. (40)

adyapaka-gana ara paduyara gana parajita ha’ye sabe kare palayana (41)

“Teachers and students alike were defeated by Sri Gaurahari and ran away. (41)

The result of hearing about Sri Gauranga Mahaprabhu’s vidya- vilasa —

gaurangera vidya-lila apurva kathana avidya chadaye ta’ra, je kare sravana
(42)

“Whoever hears about the amazing vidya- lila of Sri Gauranga Mahaprabhu is freed of all ignorance.” (42)

sunī’ ‘jīva’ premanande se vedanagare vyasa-pithe gadagadi jaya prema-bhare
(43)

When Sri Jiva heard about Srīman Mahaprabhu’s pastimes of scholarship, the bliss of prema overwhelmed him and he rolled about in the dust of Vyasa-pitha in Vedanagara [another name for Vidyānagara]. (43)

Sri Jiva Gosvami’s doubt —

nityananda-sri-carane kare nivedana amara samsaya cheda karaha ekhana
(44)

Sri Jiva made a request at the lotus feet of Sri Nityananda Prabhu, “O Lord, please clear this doubt of mine. (44)

sankhya-vidya, tarka-vidya amangalamaya kemane e nitya-dhame se-sakala
raya (45)

“The knowledge of sankhya and logic are inauspicious; how can they have a place in this eternal dhamaV’ (45)

Sri Nityananda Prabhu’s answer —

sunī’ prabhu nityananda ‘jīve’ deya kola adara kariya bale,—‘hari’ ‘hari’ bola
(46)

Hearing this Sri Nityananda Prabhu embraced Sri Jiva and answered his question, chanting “Hari Bol, Hari Bol,” with great affection. (46)

In Sri Vidyānagara, each and every kind of scholastic knowledge is a

maidservant of Bhakti-devi -

prabhura pavitra dhame nahi amangala tarka sankhya svatah nahe hethaya prabala (47)

bhaktira adhina saba bhakti-dasya kare karmadose dusta-jane viparyaya dhare (48)

Sri Nityananda Prabhu said, “O Jiva, no inauspiciousness can exist in this pure holy abode of Sriman Mahaprabhu. Sankhya and logic by themselves are devoid of potency here. They are dependent on bhakti and serve bhakti. People who have become wicked by their sinful acts turn everything upside down. (47-48)

bhakti mahadevi hetha, ara saba dasa sakale karaya bhakti-devira prakasa (49)

“Here bhakti is the supreme goddess and all others are her servants. The purpose of logic, yoga, sankhya and others is to illuminate bhakti. (49)

Navadvipa is the abode of navadha-bhakti -

navadvipe nava-vidha bhakti adhisthana bhaktire sevaya sada karma ara jnana (50)

“Navadvipa is the abode of the nine limbs of devotional service (navadha-bhakti). Here karma and jnana are always serving bhakti. (50)

bahirmukha-jane sastra deya dusta-mati sista-jane sei sastra deya krsna-rati (51)

“To those averse to Bhagavan, the scriptures give a wicked intelligence, but to those who are virtuous, they bestow the good intelligence of attachment to Sri Krsna. (51)

Praudhamaya, the presiding goddess of Vidyanagara -

praudhamaya gaura-dasi adhisthatri devi sarva-yuge ei sthane thake gaura sevi’ (52)

“Praudhamaya is a maidservant of Sri Gaura and the presiding deity of this

place. She resides here throughout each and every yuga and serves Sri Gaurahari. (52)

The result of being hostile to the Vaisnavas -

ati karmadosa ja'ra vaisnavete dvesa ta're maya andha kari' deya nana klesa (53)

“In her form as Mahamaya, Praudhamaya makes the sinful offenders of Vaisnavas blind [in regard to true knowledge] and gives them various types of miseries. (53)

sarva-papa sarva-karma hetha haya ksaya praudhamaya vidya-rupe kare karma laya (54)

“In her form of knowledge (Suddha Sarasvati), Praudhamaya destroys all sins and results of fruitive actions. (54)

kintu yadi sri-vaisnave aparadha thake

tabe dura kare tare karmera vipake (55)

“But if a person offends Vaisnavas, she keeps him far away from her because of his aparadha.(55)

Although the offender lives in the dhama, he cannot attain the wealth of prema -

vidya padi' nadlyaya se-saba durjana kabhu nahi paya krsna-pade prema-dhana (56)

“Such wicked persons may acquire knowledge in Nadiya, but they will never attain the treasure of prema - Sri Krsna's lotus feet. (56)

vidyara avidya labha kare sei saba

nahi dekhe sri-gauranga nadiya-vaibhava (57)

“Instead of knowledge, such persons acquire only ignorance. They can never perceive the magnificence of Sri Gauranga Mahaprabhu's Nadiya. (57)

Only ignorance, the shadow of knowledge, is inauspicious -

ataeva vidya nahe amangalamaya vidyara avidya chaya amangala haya (58)

“Therefore, knowledge (vidya) can never be inauspicious. Only ignorance (avidya), the shadow of knowledge, is inauspicious. (58)

Sri Nityananda Prabhu’s words as a merciful blessing to Sri Jiva –

e saba sphuribe ‘jiva’ gauranga-krpaya likhibe apana sastre prabhura iccaya (59)

“O Jiva, by Sri Gauranga Mahaprabhu’s mercy all these truths (tattvas) will be revealed in your heart. Later, according to Mahaprabhu’s desire, you will describe these in your scriptures. (59)

tomara dvara karibena sastra-parakasa ebe cala jai mora jahnura avasa (60)

“Sriman Mahaprabhu will reveal scriptures through you. Now let us go to the residence of Sri Jahnu Muni.” (60)

Jannagara (Sri Jahnudvipa),

Bhadravana of Vraja

balite-balite sabe jannagara jOya jahnu-tapovana sobha dekhigare paya (61)

Speaking in this way, they all reached Jannagara and gazed at the beauty of Jahnu Muni’s hermitage. (61)

nityananda bale ei jahnudvipa-nOma bhadravana-name khyata manohara dhama (62)

Sri Nityananda said, “This supremely en-chanting place is called Jahnudvipa. It is the famous Bhadravana of Vrndavana. (62)

Sri Jahnu Muni’s place of austerities -

ei sthane ‘jahnu-muni’ tapa acarila suvarna pratima gaura darsana karila (63)

“At this place, Jahnu Muni underwent austerities and received darsana of Sri

Gaura's golden form. (63)

hetha jahnu-muni vaise sandhya karivare bhagirathi-vege kosakusi pade dhare (64)

“Once, when Jahnu Muni was chanting his prayers at twilight, his acamana cup suddenly fell into the strong current of Bhagirathi. (64)

The reason for Sri Jahnu Muni swallowing Ganga's water -

dhare padi' kosakusi bhasiya calila ganduse gangara-jala saba pana kaila (65)

bhagiratha mane bhava kotha ganga gela vihvala haiya tabe bhavite lagila (66)

jahnu-muni pana kaila saba ganga-jala jani' bhagiratha mane haila vikala (67)

“Seeing his acamana cup swept away in River Bhagirathi's current, Jahnu Muni swallowed her entire water in just one gulp. When King Bhagiratha could not see the Bhagavati Ganga following him, he became most anxious. ‘Where has Ganga gone?’ he pondered in distress. Thinking like this, he discovered that Jahnu Muni had swallowed the entire current, and thus Bhagiratha became most aggrieved. (65-67)

King Bhagiratha worships Sri Jahnu Muni -

katadina munire pujila mahadhlra anga vidariya ganga karila bahira (68)

“King Bhagiratha worshipped Jahnu Muni patiently for several days. [Satisfied by his worship] Jahnu Muni then pierced one of his limbs and released Ganga. (68)

The reason for Sri Ganga-devi's other name, Jahnavi –

sei haite jahnavi haila nama tan'ra jahnavi baliya dake sakala samsara (69)

“From then on, people started calling Ganga by the name Jahnavi [the daughter of Jahnu Muni]. (69)

Sri Bhisma, the son of Ganga, arrives at the cottage of his maternal grandfather Sri Jahnu Muni -

katadina pare hetha gangara-nandana bhlsmadeva kaila matamaha darasana (70)

“A long time after this incident, Ganga’s son, Sri Bhismadeva, came to see his maternal grandfather, Sri Jahnu Muni, at this place. (70)

bhlsmere adara kare jahnu mahasaya bahu-dina rakhe ta’re apana alaya (71)

“Sri Jahnu Mahasaya showed much affection to Bhisma and kept him at his cottage for many days. (71)

Sri Jahnu Muni instructs Bhisma about dharma –

jahnu-sthane bhisma dharma sikhila apara yudhisthire siksa dila sei dharma-sara (72)

“Bhismadeva received unsurpassed teachings on the topmost dharma from Jahnu Muni. The essence of these teachings he in turn conveyed to Yudhisthira Maharaja. (72)

Bhisma receives the treasure of bhakti as a result of staying in Navadvipa, being devoid of desires other than for bhakti -

navadvipa thaki’ bhisma paila bhakti-dhana vaisnava-madhyete bhisma haila ganana (73)

“By staying in Navadvipa, Bhisma attained the wealth of bhakti. Henceforth, he was counted amongst the prominent Vaisnavas. (73)

ataeva jahnudvipa parama pavana hetha vasa kare sada bhagyavan jana (74)

“Jahnudvipa is therefore most sacred. Only fortunate persons reside here.” (74)

sei-dina jahnudvipe nityananda-rayā bhakta-gana-saha rahe bhaktera alaya (75)

That day Sri Nityananda Prabhu and all the devotees stayed in one devotee’s

house in Jahnudvipa. (75)

***paradina prate prabhu la'ye bhakta-gana modadrumadvipe tabe karila
gamana (76)***

The next morning, Sri Nityananda Prabhu, together with the devotees, proceeded towards Modadrumadvipa. (76)

The author's prayers for his desired service -

jahnava-nitai-pada jahara garima e bhaktivinoda gaya nadiya-mahima (77)

Bhaktivinoda, whose pride is the lotus feet of Sri Jahnava-devi and Sri Nityananda Prabhu, is singing the glories of Nadiya. (77)

Thus Ends Chapter Thirteen

Chapter 14

Mangalacarana (Auspicious Invocation) -

jaya jaya panca-tattvatmaka gaurahari jaya jaya navadvipa-dhama sarvopari
(1)

All glories, all glories to Sri Gaurahari, who manifested as the Panca-tattva! All glories, all glories to the topmost holy abode, Sri Navadvipa- dhama! (1)

Mamagachi (Modadrumadvipa), the City of Sri Ayodhya Situated Within Sri Navadvipa

mamagachi-grame giya nityananda-raye bale,—ei modadruma, ayodhya hethaya (2)

When they arrived in the village of Mamagachi, Sri Nityananda Prabhu said, “This is Modadrumadvipa. Ayodhya is present here. (2)

During their exile to the forest, Lord Sri Ramacandra arrived at this place with Sita-devi and Laksmana -

purva-kalpe jabe rama haila vanavasi laksmana, janaki la'ye ei-sthane asi' (3)

maha-vata-vrksa-tale kutira bandhiya katadina vasa kaila anandita haiya (4)

“In a previous kalpa when Lord Sri Rama- candra was in exile in the forest, He came to this place (Modadrumadvipa) with Laksmana and Janaki. They built a cottage underneath a large banyan tree and blissfully resided here for many days. (3-4)

Sri Ramacandra smiles gently -

navadvipa-prabha rama kari' darasan alpa-alpa hasya kare sri-raghunandana
(5)

“Seeing the beauty of Sri Navadvipa, Raghu- nandana Sri Ramacandra smiled gently. (5)

kiba durvadala-syama-rupa manohara rajiva-locana, haste dhanuka sundara
(6)

“Aha! How mesmerizing was His darkish form resembling the colour of newly sprouting durva grass. His eyes were like lotuses, and in His hand was a beautiful bow. (6)

brahmacari-vesa, sire jata sobha kare darsane sakala prani-gana-mana hare
(7)

“Matted locks adorned His head and His brahmacari dress stole the hearts of all.
(7)

Sri Sita-devi inquires about the reason for Sri Ramacandra's smile -

hasi-hasi-mukha dekhi' janaki takhana jijñase sri-rame devi hasyera karana
(8)

“Seeing Sri Ramacandra smiling, Sri Janaki asked what was making Him smile.
(8)

Sri Ramacandra discloses a secret -

rama bale,—“suna sita, janaka-nandini ati gopaniya eka ache ta' kahini (9)

“Sri Ramacandra replied, ‘Listen, O Sita, daughter of King Janaka. I will now narrate to you a most confidential episode. (9)

Sri Ramacandra indicates the incarnation of Sri Gaura –

dhanya kali jabe haya ei nadiyaya pita-varna rupa mora dekhigare paya (10)

“ ‘When the blessed Kali-yuga comes, I will assume a golden form and appear here in Nadiya. (10)

An indication of the future mother and father of the incarnation of Sri Gaura -

jagannatha-misra-grhe sri-saci-udare gauranga-rupete janma labhiba satvare
(11)

“ ‘In the house of Sri Jagannatha Misra, I will appear from Sri Saci-devi’s womb

in the form of Gauranga. (11)

balya-lila dekhibe je-saba bhagyavan kariba se-sabe ami para-prema dana
(12)

“ ‘I will bestow the highest divine love (prema) upon those fortunate persons who will behold My childhood pastimes. (12)

An indication of scholastic pastimes and nama-sanklrtana -

kariba se-kale priye vidyara-vilasa sri-nama-mahatmya ami kariba prakasa
(13)

“ ‘At that time, O beloved, I will perform pastimes of studying and teaching, and I will reveal the glories of the holy name. (13)

An indication of sannyasa -

sannyasa kariya ami jaba nilacale kandibe janani sviya vadhu la’ye kole” (14)

“ ‘I will accept sannyasa and go to Nilacala. My mother will take her daughter-in-law on her lap and weep.’ (14)

Sri Sita-devi asks about the necessity of taking sannyasa in the incarnation of Sri Gaura —

ei katha suni’ sita balena vacana “janani kandabe kena rajiva-locana (15)

sannyasa karibe kena chadiya grhini patni-duhkha diya sukha kiba nahi jani”
(16)

“Hearing these words of Sri Ramacandra, Sri Sita-devi asked, ‘O lotus-eyed one, why will You make Your mother cry? Why will You leave Your wife and take sannyasa? What happiness will You get by causing her such grief?’ (15-16)

Sri Ramacandra’s reply —

sri-rama balena,—“priye, tumi saba jana jivere sikhate ebe haila ajnana (17)

“Sri Ramacandra replied, ‘O beloved, you know everything. In order to instruct the living entities you are acting as if ignorant. (17)

Tasting prema-bhakti in two ways —

amate je prema-bhakti tara asvadana dui mate haya sita sunaha vacana (18)

“ ‘Listen, O Sita, loving devotion for Me is relished in two ways. (18)

Meeting and separation -

amara samyoge sukha sambhoga bolaya amara viyoge sukha vipralambha haya (19)

“ ‘Happiness that arises from union with Me is known as sambhoga, and that which arises out of separation from Me is called vipralambha. (19)

Relishing vipralambha-rasa by the Lord’s mercy -

bhakta mora nitya-sangi sambhoga vanchaya mama krpa-vase tara vipralambha haya (20)

“ ‘Although My eternal devotees always desire only sambhoga, by My mercy they also relish vipralambha. (20)

Even the sorrow of separation causes supreme happiness -

vipralambhe duhkha jei amara karana parama ananda taha jane bhakta-jana (21)

vipralambha-sese jabe sambhoga udaya purvapeksa koti-guna sukha tahe haya (22)

“ ‘The bhaktas know that the distress that arises from separation from Sri Krsna is, in reality, the most exalted bliss. This is because one derives millions of times greater happiness from the meeting after vipralambha than the happiness of a meeting prior to vipralambha. (21-22)

sei ta’ sukhera hetu amara viccheda svikara karaha tumi, bale cari veda (23)

“ ‘Separation from Me also yields happiness. Therefore, to attain that happiness, you, also, accept separation from Me. This is described in the four Vedas. (23)

Mother KauSalya is indeed Sri Saci-devi -

sri-gauranga-avatare kausalya-janani saci-devi aditi vedete ja'ra dhvani (24)

“ ‘Mother Kausalya, whom the Vedas describe to be Aditi, will be known by the name Sr! Saci- dev! in My incarnation as Sri Gaura. (24)

Bhagavati Sri Sita-devi is Sri Visnupriya in gaura-lila –

tumi visnupriya-rupe sevibe amare vicchede sri-gaura-murti karibe pracare (25)

“ ‘You will serve Me as Visnupriya-devi, and out of separation from Me, you will manifest a golden deity of Me. (25)

Indication of a pastime after the exile in the forest -

tomara vicchede kabhu svarna-slta kari' bhajiba tomare ami ayodhya-nagarl (26)

“ ‘In this incarnation [of Sri Rama], I, in separation from you, will have a golden Sita made, and I will worship you in the city of Ayodhya. (26)

The reason for Sri Visnupriya-devi's worship of the deity of Sri Gauranga Mahaprabhu -

tara vinimaye tumi nadlya-nagare gauranga'pratima. kari' pujibe amare (27)

“ ‘You, in turn, will make a deity of Sri Gauranga and worship Me in this city of Nadiya. (27)

ei gudha katha slta gopanlya ati lokete prakasa nahi haibe samprati (28)

“ ‘O Sita, this matter is highly confidential and should not yet be disclosed in the presence of people in general. (28)

In comparison with Ayodhya and other places, Navadvipa is most dear to the Supreme Lord -

ei navadvipa mora bada priya sthana ayodhyadi nahi haya ihara samana (29)

“ ‘This place, named Navadvipa, is most dear to Me. Ayodhya and other places can never be equal to it. (29)

ei rama-vata-vrksa kali agamane

adarsana ha'ye slta ra'be sangopane (30)

“ ‘O Sita, upon the arrival of Kali-yuga, this tree, Rama-vata, will disappear from the vision of ordinary people and remain here in a hidden form.’ (30)

Navadvipa, the land that is marked with Sri Rama's footprints -

eirupe rama-slta laksmana-sahita ei-sthane katadina ha'ye avasthita (31)

dandaka aranye gela karya sadhibare ramera kutlra-sthana pao dekhigare (32)

“In this way, Sri Ramacandra resided here with Sita and Laksmana for some time. Thereafter, they left for Dandakaranya to fulfil the purpose of their pastimes. O Jiva, behold the place where Bhagavan Sri Ramacandra's cottage was situated. (31-32)

Lord Ramacandra's friend, Guhaka, takes birth in gaura-hla as Sadananda Bhattacharya -

rama-mitra guhaka prabhura iccha-vase ei-sthane janmilena viprera aurase (33)

“By the will of the Lord, Sri Ramacandra's friend Guhaka took birth here in a brahmana family. (33)

sadananda vipra bhattacharya nama tanra rama bina trijagate nahi jane ara (34)

“In gaura-llla, Guhaka was known as Sadananda Bhattacharya. He knew nothing in the three worlds but Sri Rama. (34)

Sri Sadananda Vipra was present at the Yogapitha at the time of Sriman Mahaprabhu's appearance -

jei-dina prabhu mora janme mayapure sei-dina sadananda chila misra-ghare (35)

“The day on which My Lord took birth in Mayapura, Sadananda Bhattacharya was also present in the house of Sri Jagannatha Misra. (35)

Sadananda Vipra recognizes the demigods -

***prabhura janama-kale jata deva-gana misrera bhavane sisu kare darasana
(36) parama sadhaka vipra cine deva-gane janila amara prabhu janmila
ekhane (37)***

“At the time of Srīman Mahāprabhu’s appearance, all the demigods assembled at Sri Jagannatha MiSra’s residence to take darśana of Sri Gaurāhari. The great devotee brahmana Sadananda Bhattacharya recognized the demigods, and seeing them offering prayers, he understood that his Lord had now descended. (36-37)

In his meditation he sees Sri Gaurasundara instead of Sri Ramacandra -

***parama kautuka vipra aila nija-ghare ista-dhyane dekhe vipra gauranga-
sundare (38)***

“Greatly pleased, the brahmana returned to his home and began to meditate upon his worshipful deity [Sri Ramacandra]. In his meditation, he had darśana of Sri Gaurāṅga-sundara instead of Sri Ramacandra. (38)

***simhasane basiyache sri-gauranga-rayā brahma adi deva-gana camara
dhulaya (39)***

“He saw Sri Gaurāṅga Mahāprabhu brilliantly seated upon a throne with Brahma and other demigods fanning Him with a camara. (39)

Sri Sadananda Bhattacharya attains knowledge of bhagavat-tattva -

***punaḥ dekhe ramacandra durvadala-syama nikaṭe lakṣmana-vira sri-ananta-
dhama (40)***

***vame sita, sammukhe bhakata hanumana dekhiya viprera haila prabhu-tattva-
jñāna (41)***

“He again saw Sri Ramacandra, whose complexion resembles darkish newly sprouted grass. On the right side of Sri Ramacandra was Lakṣmana, on His left side, Sita, and in front, Bhakta Hanuman. Having seen all this, the brahmana

understood the fundamental truth (tattva) of the Lord. (40-41)

parama anande vipra mayapure giya

alaksye gauranga dekhe nayana bhariya (42)

“Absorbed in ecstatic bliss, the brahmana went to Mayapura and, not seen by anyone, had darsana of Sri Gauranga Mahaprabhu to his heart’s content. (42)

‘dhanya ami’ ‘dhanya ami’ bale barabara gaura-rupe ramacandra sammukhe amara (43)

“The brahmana again and again thought, ‘I am blessed! I am blessed! Sri Ramacandra is present as Sri Gaurahari, right in front of my eyes.’ (43)

Sadananda Bhattacharya’s dance during sankirtana -

katadine sankirtana arambha haila sadananda ‘gaura’ bali’ tahate nacila (44)

“After some time, when sankirtana started in Sridhama Navadvipa, Sadananda, also, chanted the name of Gaura and danced in the kirtana party. (44)

Modadrumadvipa, Sri Bhandiravana of Vraja

ohe ‘jiva’, ei-sthane sri-bhandiravana nirmala bhakata-gana kare darasana (45)

“O Jiva, devotees with spotless, uncontaminated hearts take darsana of Sri Bhandiravana at this place.” (45)

sei saba katha suni’, nitya-dhame heri’ nacena bhakata-gana nityanande gheri’ (46)

After hearing all these narrations and having had darsana of the eternal abode, the devotees surrounded Sri Nityananda Prabhu and began to dance. (46)

sri-jivera ange haya sattvika-vikara

‘ha gauranga’ bali’ jiva karena citkara (47)

Ecstatic symptoms arose upon the body of Sri Jiva and he began loudly calling out, ‘O Gauranga! O Gauranga!’ (47)

Sri Nityananda Prabhu takes rests at the residence of Sri Narayani-devi -

sei grame sei dina narayanughare rahilena nityananda praphulla antare (48)

That day Sri Nityananda Prabhu, being exceedingly blissful, stayed in that village at Sri Narayani-devi’s house. (48)

parama pavitra satl vyasera janani sri-vaisnava-gane seva karila apani (49)

That most pure and chaste Narayani-devi, who is also the mother of Vyasa , personally served all the Vaisnavas. (49)

paradina prate sabe cali kata dura pravesila anayase sri-vaikunthapura (50)

Early the next morning, after walking some distance, everyone entered Sri Vaikunthapura. (50)

The author prays for his desired service -

nitai-jahnava-ajna karite palana nadlya-mahatmya gaya dlina-akincana (51)

For the sake of obeying the order of Sri Nityananda Prabhu and Sri Jahnava-devi, this wretched pauper [Sri Bhaktivinoda Thakura] sings the glories of Nadiya. (51)

Thus Ends Chapter Fourteen

Chapter 15

Mangalacarana (Auspicious Invocation) -

panca-tattva sahita gauranga jaya jaya jaya jaya navadvipa gauranga-alaya
(1)

All glories, all glories to Sri Gauranga Mahaprabhu and the Panca-tattva! All glories, all glories to the dwelling place of Sri Gauranga Mahaprabhu, Sri Navadvipa-dhama! (1)

Sri Vaikunthapura

sri-vaikunthapure asi' prabhu nityananda sri-jive kahena tabe hasi' manda-manda
(2)

“navadvipa asta-dala eka parsve haya ei ta' vaikunthapuri sunaha niscaya
(3)

When they arrived in Sri Vaikunthapura, Sri Nityananda Prabhu smiled gently and spoke to Sri Jiva: “You should know with certainty that this place, which is situated on the northern border of the eight-petaled Sri Navadvipa, is Vaikunthapuri. (2-3)

paravyoma sn-vaikuntha narayana-sthana virajara pare sthiti ei ta' sandhana
(4)

“Sri Vaikuntha, the abode of the Supreme Lord Sri Narayana, is situated beyond the Viraja River in the spiritual realm, the paravyoma. (4)

mayara nahika tatha gati kadacana sri-bhu-lila-sakti sevya tatha narayana
(5)

“In Vaikuntha the three potencies - Sri, Bhu and Lila - serve Sri Narayana. Maya can never enter this place. (5)

cinmaya bhumira brahma haya ta' kirana carmacakse jada-drsti kare sarva-jana
(6)

“Brahma is merely the splendour emanating from this transcendental abode of

Sri Vaikuntha- loka. People with material vision perceive this Vaikunthapura as nothing but a material realm. (6)

At this very place, Sri Narada obtained Sri Gaurasundara's darsana -

ei narayana-dhame nitya niranjane narada dekhila kabhu cinmaya locane (7)

narayane dekhe punah gauranga-sundara dekhi' hetha katadine rahe munivara (8)

“In this Vaikunthapura, Sri Narada, with his transcendental vision, first saw the eternal, untainted Bhagavan Sri Narayana. Thereafter, having received the darsana of Sri Gauranga- sundara, Sri Narada resided here for a long time. (7-8)

The ancient history about Sri Ramanujacarya in relation to Sri Vaikunthapura -

ara eka katha gudha ache puratana jagannatha-ksetre aila acarya-laksmara (9)

“An old and confidential history is related to this place. Once, Sri Laksmana Acarya [Sri Ramanujacarya] came to Jagannatha Puri. (9)

Sri Ramanujacarya obtains darsana of Bhagavan Sri Jagannatha –

bahu stave tusta kaila deva jagannathe krpa kari' jagannatha aila saksate (10)

“By reciting many prayers, Sri Ramanujacarya pleased Sri Jagannatha, and out of mercy, Sri Jagannatha extended His darsana to him. (10)

Bhagavan Sri Jagannatha's order to Sri Ramanuja –

saksate asiya prabhu balila vacana navadvipa-dhama tumi karaha darsana (11)

“Sri Jagannatha-deva said, ‘O Ramanuja, go and take darsana of Sri Navadvipa. (11)

Sri Jagannatha-deva indicates the incarnation of Sri Gaura –

ati alpadine ami nadiya-nagare prakata haiba jagannatha-misra-ghare (12)

“ ‘I will appear very soon in Jagannatha Misra’s house in the town of Nadiya. (12)

Paravyoma, the spiritual sky, is situated in one section of Sri Navadvipa -

navadvipa haya mora ati-priya-sthana paravyoma tara ekadese adhithana (13)

“ ‘Sri Navadvipa is very dear to Me. Paravyoma, the spiritual sky, is situated within just one of its sections. (13)

tumi mora nitya-dasa bhakata-pradhana avasya dekhibe tumi navadvipa-sthana (14)

“ ‘You are My eternal servant and foremost among the devotees. You must certainly take darsana of Sri Navadvipa. (14)

tava sisya-gana dasya-rasete magana hethaya thakuka, tumi karaha gamana (15)

“ ‘All of your disciples are immersed in dasya-rasa, the mellow of servitude. You should therefore leave them here and go to Navadvipa alone. (15)

Human life is useless without darsana of Navadvipa -

navadvipa na dekhe je paiya sarira mithya tara janma ohe ramanuja dhira (16)

“ ‘O Ramanuja, O resolute one, birth on this earth is useless for that person who, in spite of obtaining a human form of life, does not attain darsana of Sri Navadvipa-dhama. (16)

ranga-sthana sri-venkata yadava-acala navadvipa kalamatra haya se-sakala (17)

“ ‘Sri Rangam, Sri Venkata (Tirupati) and Yadava-acala are all just a small portion of Sri Navadvipa. (17)

ataeva navadvipa kariya gamana

dekha gaurangera-rupa kesava-nandana (18)

“ ‘Therefore, O son of Kesava [Ramanuja], go to Sri Navadvipa and take darsana of the beautiful form of Sri Gauranga. (18)

The merciful blessings of Bhagavan Sri Jagannatha upon Sri Ramanuja —

bhakti pracarite tumi aile dharatale sarthaka hauka janma gaura-krpa-bale (19)

“ ‘You have come to this material world only to preach bhakti-yoga. May your life be successful by the mercy of Sri Gaurahari. (19)

navadvipa dekhi’ tumi jao kurmasthana sisya-gana-sane tatha haibe milana” (20)

“ ‘You should go to Kurmasthana after taking darsana of Sri Navadvipa. There you will again meet with your disciples.’ (20)

Sri Ramanuja inquires from Bhagavan Sri Jagannatha about sri gaura-tattva -

eta suni’ laksmanacarya judi dui kara jagannathe nivedana kare atahpara (21)

“Hearing this, Sri Laksmanacarya folded his hands and made a request to Sri Jagannatha. (21)

“tomara krpaya prabhu gaura-katha suni’ kona tattva gauracandra taha nahi jani” (22)

“ ‘O Lord, by Your merciful words I have now, for the first time, heard about Sri Gaurahari, but I know nothing about the tattva of Him.’ (22)

Bhagavan Sri Jagannatha describes sri gaura-tattva -

ramanuje krpa kari’ jaga-bandhu bale “golokera-natha krsna janena sakale (23)

janhara vilasa-murti prabhu narayana sei krsna para-tattva dhama vrndavana (24)

“Sri Jagannatha, the friend of the entire world, mercifully spoke to Sri Ramanuja: ‘Everyone knows that Sri Krsna is the Lord of Goloka, that Lord Sri Narayana is His vilasa-murti, that Sri Krsna is the Supreme Absolute Truth, and that He lives in Sridhama Vrndavana. (23-24)

Sri krsna-tattva and sri gaura-tattva are non-different -

sei krsna purna-rupe nitya gaurahari sei vrndavana-dhama navadvipa-puri
(25)

“ ‘O Ramanuja, that very Sri Krsna is completely and eternally Sri Gaurahari, and that very Sri Vrndavana-dhama is the town of Sri Navadvipa. (25)

navadvipe ami nitya gauranga-sundara

navadvipe srestha-dhama jagat-bhitara (26)

“ ‘As the eternal form of Sri Gauranga-sundara I reside in Sri Navadvipa-dhama, which is superior to all other holy places in the world. (26)

amara krpayaya dhama ache bhumandale maya-gandha nahi tatha sarva-sastra
bale (27)

“ ‘Although, by My mercy, this dhama is situated on the earth planet, all scriptures describe it as being without a scent of maya. (27)

The destination of those who consider Sri Navadvipa-dhama, situated on the earth planet, to be inferior to Svetadvipa -

bhumandale ache bali yadi bhava hina

tabe tava bhakti-ksaya ha’be dina-dina (28)

“ ‘If someone thinks that because Navadvipa is situated on the earth planet it is inferior [to Sri Svetadvipa], his bhakti will diminish day by day. (28)

amara acintya-sakti se cinmaya-dhame amara icchaya rakhiyache mayasrame
(29)

“ ‘Only by My desire has My inconceivable potency (acintya-sakti) brought that

transcendental realm to this material world. (29)

Attainment of bhagavat-tattva, which is beyond material sense- perception, is possible only by Bhagavan's mercy —

yuktira atita tattva sastra nahi paya kevala janena bhakta amara krpaya” (30)

“ ‘That truth, which is beyond reason and logic, cannot be obtained just by studying scriptures. Only by My mercy can My devotees understand it.’ (30)

jagannatha-vakya suni’ ramanuja dhira sri-gauranga-preme tabe haila asthira (31)

bale,—“prabhu badai ascarya lila tava veda-sastra nahi jane tomara vaibhava (32)

“When Sri Ramanuja, whose mind was firm and peaceful, heard Sri Jagannatha's words, he became restless out of prema for Sri Gauranga. He said, ‘O Lord, Your pastimes are most amazing. Not even the Vedas and other scriptures know of Your grandeur. (31-32)

sastrete visesa-rupe sri-gauranga-lila

kena prabhu jagannatha vyakta na karila (33)

“ ‘O Lord Jagannatha, earlier I used to wonder why the scriptures do not clearly describe the pastimes of Sri Gauranga Mahaprabhu. (33)

gadha-rupe sruti-puranadi dekhi jabe kabhu gaura-tattva sphurti citte pai tabe (34)

“ ‘When I minutely reflected upon the Srutis, Puranas and other scriptures, then, only, did gaura-tattva manifest in my heart. (34)

By the mercy of Lord Sri Jagannatha all of Sri Ramanuja's doubts vanish -

tava ajna prapta ha'ye chadila samsaya gaura-lila-rasa hrde haila udaya (35)

“ ‘Now, through Your instruction all my doubts have been removed and the rasa of Sri Gaura's pastimes have arisen in my heart. (35)

Sri Ramanuja's eagerness to preach Sri gaura-tattva -

ajna haya navadvipa kariya gamana pracariba gaura-lila e tina bhuvana (36)

“ ‘If You allow me, I will go to Sri Navadvipa and then preach about sri gaura-lila throughout all the three worlds. (36)

gudha-sastra vyakta kari’ jana’ba sabare gaura-bhakta kari’ bala e tina samsare” (37)

“ ‘I will reveal the hidden scriptures [in other words, I will bring out the scriptural evidences regarding Sri Gauranga Mahaprabhu] and make everyone in the three worlds devotees of Sri Gaurahari.’ (37)

Lord Sri Jagannatha’s prohibition -

ramanuja-agraha dekhiya jagannatha bale,—“ramanuja nahi bala aiche bata (38)

“Seeing Ramanuja’s enthusiasm Lord Jagannatha said, ‘O Ramanuja, do not speak like this now. (38)

gaura-lila ati gudha rakhibe gopane se-lilara aprakate pabe sarva-jane (39)

“ ‘Secretly keep the tattva of Sri Gaurahari’s pastimes to yourself. After the pastimes [Sriman Mahaprabhu’s] have become unmanifest, everyone will automatically come to know of them. (39)

Lord Sri Jagannatha’s order to the most fortunate Sri Ramanuja —

tumi dasya-rasa mora karaha pracara nije-nije citte gaura bhaja anibara” (40)

“ ‘Preach only about dasya-rasa to Me, and constantly worship Sri Gaura in your heart.’ (40)

Sri Ramanujacarya’s arrival in Sri Navadvipa —

sanketa paiya ramanuja mahasaya gopane sri-navadvipe haila udaya (41)

“After receiving Sri Jagannatha’s instruction, Sri Ramanuja Mahasaya came secretly to Sri Navadvipa. (41)

Visvaksena brings Sri Ramanuja to Sri Vaikunthapura —

pache vyakta haya gaura-lila asamaye se-karane ramanuje visvaksena la'ye (42)

paravyoma sri-vaikuntha-purete rakhaya ei sthana dekhi' ramanuja mugdha haya (43)

“[When Sri Visvaksena(2) came to know of Sri Ramanuja’s arrival in Navadvipa, he

(2) In his Gaudiya-bhasya commentary to Sri Caitanya- bhagavata (2.1.190), Srila Prabhupada Bhaktisiddhanta Sarasvati Thakura has written about Visvaksena. There it is said that he is Bhagavan Sri Visnu’s associate who carries remnants of offerings made to Bhagavan considered that Sri Ramanuja may well become absorbed in ecstatic emotions and thus reveal the truth about Navadvipa.] To ensure that Sri Ramanuja did not reveal gaura-lila prematurely, Visvaksena brought Sri Ramanuja to this place, Sri Vaikunthapura. Upon seeing it, Ramanuja became enchanted. (42-43)

Sri Ramanuja obtains Lord Sri Narayana's darsana in Sri Vaikunthapura -

sri-bhu-lila-nisevita paravyoma-pati dekha dila ramanuje krpa kari' ati (44)

“The Lord of the spiritual realm, Bhagavan Sri Narayana, mercifully showed Sri Ramanuja His form, which is served by the potencies Sri, Bhu and Lila. (44)

ramanuja nija ista-devera darsane apanare dhanya mani gane mane-mane (45)

“Sri Ramanuja considered himself blessed to behold his worshipful Lord. (45)

Sri Ramanuja attains the darsana of Sri Gaurahari –

ksaneke laksmana dekhe purata-sundara jagannatha-misra-suta-rupa manohara (46)

“After just a moment, Sri Ramanuja saw the captivatingly beautiful form of Sri Gaurahari, the son of Sri Jagannatha Misra, in the place of Sri Narayana. (46)

Sriman Mahaprabhu's mercy on Sri Ramanuja –

rupera chataya ramanuja murcha jaya sri-gaura dharila pada tanhara mathaya (47)

“Sri Ramanuja fainted seeing the splendour of Sri Gaurahari’s beauty. Sri Gaurahari mercifully placed His lotus foot on Ramanuja’s head. (47)

Sri Ramanuja's prayer to Sriman Mahaprabhu -

divya-jnane ramanuja karila stavana nadiya-prakata-lila paba darasana (48)

“After receiving divine knowledge, Sri Ramanuja began to pray as follows: ‘O Lord, will I be able to behold Your manifest pastimes in the town of Nadiya?’ (48)

ei bali’ preme kande ramanuja-svami bale,—“navadvipa chadi nahi jaba ami” (49)

“Saying this Sri Ramanujacarya, filled with prema, began to shed tears and continued, ‘I will never leave Navadvipa to go anywhere else’. (49)

Sri Gaurahari’s boon to Sri Ramanuja —

krpa kari’ gaurahari balila vacana “purna habe iccha tava kesava-nandana (50)

“Sri Gaurahari mercifully spoke with a sweet voice: ‘O son of Kesava, your desire will certainly be fulfilled. (50)

je-kale nadiya-lila prakata haibe takhana dvitlya janma navadvipe pabe” (51)

“ ‘When My pastimes become manifest here in Nadiya, you will also take birth here.’ (51)

Sri Ramanujacarya’s journey to the south —

ei bali’ gaurahari haila antardhyana sustha ha’ye ramanuja karila prayana (52)

“Having said this, Sri Gaurahari disappeared. Sri Ramanuja was satisfied and

resumed his journey. (52)

katadine kurmasthane haila upasthita tatha dekha haila sisya-ganera sahita
(53)

“After a short time he arrived in Kurmasthana, where he met with his disciples.
(53)

daksinatye giya dasya-rasa vyakta kare navadvipa-sri-gauranga bhaviya
antare (54)

“He began preaching ddsya-rasa throughout South India. Internally, however, he was absorbed in thoughts of Sri Gauranga Mahaprabhu of Sri Navadvipa. (54)

The appearance of Sri Ramanujacarya in sri gaura-llla —

gaurangera krpa-vase ei nitya-dhame janamila ramanuja sri-ananta-name
(55)

“By the mercy of Sri Gauranga Mahaprabhu, Sri Ramanuja took birth in this eternal dhama as Sri Ananta. (55)

vallabha-acarya-grhe kariya gamana laksmi-gaurangera vibha kare darasana
(56)

“He [Sri Ananta] saw the marriage ceremony of Sri Laksmipriya and Sri Gauranga Mahaprabhu in the house of Sri Vallabha Acarya [the father of Sri Laksmipriya].” (56)

anantera grhe sthana dekha bhakta-gana hetha narayana-bhakta chila bahu-
jana (57)

Sri Nityananda Prabhu said, “O devotees, behold the place where Sri Ananta’s house once stood. Many devotees of Lord Sri Narayana resided at this place.
(57)

tatkalika raja-gana ei pitha-sthane

narayana-seva prakasila sabe jane (58)

“It is well known that the kings of that time established service to Bhagavan Sri Narayana in this holy place.” (58)

The NihSreyasa Forest in Sri Navadvipa –

nihSreyasa-vana ei virajara para bhakta-gana dekhi paya ananda apara (59)

All the devotees became unlimitedly blissful upon seeing the forest named NihSreyasa, which is situated beyond the Viraja River. (59)

Mahatpura, or Kamyavana of Vraja

eirupa purva-katha balite-balite sabe upanita mahatpura-sannihite (60)

As they heard and spoke these ancient narrations, they arrived near Mahatpura. (60)

prabhu bale,—ei sthane ache kamyavana parama bhakati-saha kara darasana (61)

Sri Nityananda Prabhu said, “This place is Kamyavana of Vraja. All of you behold this abode with great devotion. (61)

panca-vata ei sthane chila purva-kale prabhura iccaya ebe gela antarale (62)

“In ancient times there were five banyan trees. By the will of Sriman Mahaprabhu, these trees have now disappeared. (62)

Another name of Mahatpura is Matapura -

ebe ei sthana matapura-name kaya purva-nama sastra-siddha mahatpura haya (63)

“Although today everyone calls this place Matapura, its old name, as mentioned in the scriptures, is Mahatpura. (63)

The history of the Pandavas in relation to Mahatpura -

draupadira saha pandu-putra panca-jana ajnata-vasete gaude kaila agamana (64)

“When, during their exile, the five Pandavas and Draupadi lived incognito, they came to Gauda-deSa (Bengal). (64)

Maharaja Yudhisthira’s dream while staying in Ekacakra –

ekacakra-grame svapne raja yudhisthira nadiya-mahatmya jani’ haila asthira (65)

“When they were residing in the village of Ekacakra, Yudhisthira Maharaja became overwhelmed upon having a dream by which he understood the glories of Nadiya. (65)

The Pandavas and Draupadi arrive in Mahatpura -

paradina navadvipe-darsanera ase ei sthane aila sabe parama ullase (66)

“The next day they all came to this place, which is situated within the area of Sri Navadvipa. Simply by desiring darsana of Sri Navadvipa-dhama, they felt elated. (66)

The Pandavas praise the good fortune of the residents of Navadvipa -

navadvipa-sobha heri’ pandu-putra-gana gauda-vasi-gana-bhagya kare prasamsana (67)

“Seeing the beauty of Sri Navadvipa, the sons of Pandu began to glorify the fortune of the residents of Gauda-desa. (67)

katadina karilena ei sthane vasa asura raksasa-gane karila vinasa (68)

“The Pandavas resided at this place for some time and killed many demons. (68)

Yudhisthira-tila and Draupadi-kunda

yudhisthira-tila ei dekha sarva-jana

draupadira-kunda hetha kara darasana (69)

“Behold this place, known by the name Yudhisthira-tila and also Draupadi-kunda, which is situated nearby. (69)

sthanera mahatmya jani' raja yudhisthira ei sthane katadina hailena sthira (70)

“Maharaja Yudhisthira understood the glories of this place and therefore stayed here for a long time. (70)

Maharaja Yudhisthira receives darsana of Sri Gaurahari in a dream -

ekadina svapne dekhe gaurangera rupa sarva-dika alo kare ati aparupa (71)

“One day in a dream, Maharaja Yudhisthira received darsana of the astonishing form of Sri Gauranga Mahaprabhu. The lustre of Mahaprabhu's divine limbs illuminated all directions. (71)

Sriman Mahaprabhu's words to Sri Yudhisthira Maharaja –

hasite-hasite gaura balila vacana ati gopya-rupa ei kara darasana (72)

ami krsna nanda-suta tomara alaye mitra-bhave thaki sada nija-jana ha'ye (73)

“Smiling, Sri Gaurahari spoke to Yudhisthira Maharaja, ‘Just behold My form, which is rarely seen. I, Nanda-nandana Sri Krsna, always reside in your home as your friend and just like a member of your family. (72-73)

ei navadvipa-dhama sarva-dhama-sara kalite prakata ha'ye nase andhakara (74)

“ ‘This Sri Navadvipa-dhama is the essence of all other holy places. This dhama manifests in Kali-yuga and destroys the darkness of ignorance of all living entities. (74)

Sriman Mahaprabhu bestows a boon to Yudhisthira Maharaja -

tumi sabe acha cirakale dasa mama amara prakata-kale paibe janama (75)

“ ‘All of you are eternally My servants. At the time of My appearance [in the form of Gaurahari], you all will also take birth again. (75)

utkala-desete sindhu-tire toma-saha ekatre purusottame raba aharahah (76)

“ ‘I will always stay with you and spend My time on the shore of the ocean in Sri Purusottama- ksetra in the land of Utkala (Orissa). (76)

Sriman Mahaprabhu’s instruction to the Pandavas -

ei sthana haite ebe jao odhra-deso se desa pavitra kari’ nasa jiva klesa (77)

“ ‘Now you should go to Odhra-deso (Orissa), purify that place and remove the sufferings of the living entities there.’ (77)

The Pandavas’ journey to Orissa -

svapna dekhi’ yudhisthira bhratr-gane bale

yukti kari’ chaya jane udhra-deso cale (78)

“When he awoke from his dream, Maharaja Yudhisthira told his brothers about it. They discussed the matter and then, together with Draupadi, began their journey towards the land of Orissa. (78)

navadvipa chadite haila bada klesa tathapi palana kare prabhura adesa (79)

“Although they felt great sorrow to leave Sri Navadvipa-dhama, they followed the instruction of Sriman Mahaprabhu. (79)

Srila Madhvacarya’s Arrival in Mahatpura

ei sthane madhva-muni sisya-gana la’ye

rahilena katadina dhama-vasi ha’ye (80)

“Sri Madhva Muni [Srila Madhvacarya] resided in this place for a long time with his disciples. (80)

Srila Madhvacarya receives darsana of Sriman Mahaprabhu in a dream -

madhvere kariya krpa gauranga-sundara svapne dekhaila rupa ati manohara (81)

“Sri Gauranga-sundara was very merciful to Sriman Madhvacarya, and in a

dream, He bestowed upon him darsana of His supremely enchanting form. (81)

hasi'-hasi' gauracandra madhvacarye hale "tumi nitya-dasa mama jane ta' sakale (82)

“Smiling, Sri Gauracandra said to Sri Madhvacarya, ‘Everyone knows that you are My eternal servant. (82)

Sriman Mahaprabhu's indicates acceptance of the Madhva sampradaya -

navadvipe jabe ami prakata haiha tava sampradaya ami svikara kariha (83)

“ ‘When I appear in Sri Navadvipa I will accept your sampradaya. (83)

Sriman Mahaprabhu's instructions to Srila Madhvacarya –

ehe sarva-dese tumi kariya yatana mayavada asacchastra kara utpatana (84)

“ ‘Now, with great effort, you should care-fully uproot the false scriptures of mayavada everywhere. (84)

sri-murti'mahatmya tumi kara' parakasa tava suddha mata ami kariba vikasa" (85)

“ ‘You should reveal the glories of the deity. I will further develop your pure doctrine [suddha- dvaita].’ (85)

eta bali gauracandra haila antardhana nidra bhangi madhva-muni haila ajnana (86)

“Having spoken thus Sri Gauracandra dis-appeared. When Sri Madhva Muni woke up, he remembered his dream and fell unconscious. (86)

Srila Madhvacarya's lamentation –

ara ki dekhiba rupa purata-sundara baliya krandana kare madhva atahpara (87)

“When he came back to his senses, Sri Madhva Muni said, ‘Will I again be able to see that beautiful golden-complexioned form?’ and began to weep. (87)

daivavani haila tabe nirmala akase amare gopane bhaji' aisa mama pase (88)

“Just then he heard a divine voice from the clear sky: ‘You should worship Me secretly. As a result of your worship you will surely come to Me.’ (88)

susthira haiya madhvacarya mahasaya

mayavadl digvijaye karila vijaya (89)

“When he heard the divine voice speak, Srila Madhvacarya regained his composure, and then he set out to defeat the mayavadis.” (89)

Sri Rudradvipa

ei saba purva-katha balite-balite

rudradvlpe upanlta dekhite-dekhite (90)

As they recounted and heard these old narrations, they all arrived in Rudradvipa. (90)

prabhu nityananda bale,—“ei rudra-khanda bhaglrathl-prabhava haila dui khanda (91)

Upon reaching there, Sri Nityananda Prabhu said, “This Rudradvipa has been divided into two parts by the power of the river Bhagirathi. (91)

loka-vasa nahi hetha prabhura icchaya pascimera dvlpa dekha purva-pare jaya (92)

“By the will of Sriman Mahaprabhu, no people reside here now. Just see, because of the flow of Sri Ganga, the western island is moving toward the eastern bank. (92)

Sri Sankarapura

hetha haite dekha ai sri-sankarapura sobha paya ganga-tire dekha katadure (93)

“Now see Sri Sankarapura from here. Look how the entire Sankarapura, which is situated on the bank of the Ganga, is beautified. (93)

Sri Sankaracarya’s Arrival in Sri Navadvipa

sankara acarya jabe kare digvijaya navadvipa-jaye tatha upasthita haya (94)

“Once Sri Sankaracarya, during his scholarly conquests, arrived here for the purpose of defeating [the scholars of] Sri Navadvipa. (94)

Sri Sankaracarya, the best of the Vaisnavas -

manete vaisnava-raja acarya sankara bahire advaitavadi mayara kinkara (95)

“Although Acarya Sankara in his heart was the best of all Vaisnavas [vaisnavanam yatha sambhu], externally he wore the dress of a servant of maya (a mayavadl) as an advaitavadi sannyasl. (95)

On the order of the supremely independent Sri Bhagavan, Sri Sankaracarya was preaching hidden Buddhism -

nije rudra-amsa sada pratape pracura pracchanna-bauddhera-mata pracarete sura (96)

“Although he was a partial incarnation (amsa) of Rudra (Sankara, or Lord Siva) himself and was greatly talented, still Sankaracarya skillfully preached a hidden form of Buddhism. (96)

Sriman Mahaprabhu's order to Sri Sankaracarya –

prabhura ajnaya rudra ei karya kare ailen jabe tenha nadlya-nagare (97)

svapne prabhu gauracandra dila darasana krpa kari’ bale ta’re madhura vacana (98)

“tumi ta’ amara dasa mama ajna dhari’ pracaricha mayavada bahu yatna kari’ (99)

“Sri Sankaracarya was preaching mayavada only to follow the order of the Supreme Lord. When he came to the city of Nadiya, Sri Gauracandra appeared

to him in a dream and mercifully spoke to him with sweet words: ‘You are My servant. You are diligently preaching mayavada to fulfil My order. (97-99)

ei navadvipa-dhama mama priya ati hetha mayavada kabhu na paibe gati (100)

“ ‘However, Sri Navadvipa-dhama is most dear to Me, and therefore mayavada cannot be preached here. (100)

vrddha-siva hetha praudhamayare laiya kalpita agama-gaëe dena pracariya (101)

mama bhakta-gane dvesa kare jei jana tahare kevala tenha karena vancana (102)

“ ‘Here, Vrddha-siva, together with Praudha- maya, spreads a false explanation of the agama scriptures. They only preach to those who have enmity toward My devotees, because their sole purpose is to deceive these people. (101-102)

Mayavada is a corrupted philosophy -

ei-sthane sadharaëe mama bhakta haya dusta-mata-pracarera sthana iha naya (103)

“ ‘Since this place is generally for My devotees, it is not proper to spread mayavada and other such corrupt philosophies here. (103)

ataeva tumi kara anyatra gamana navadvipa-vasi-gane na kara pidana” (104)

“ ‘Therefore, you should go somewhere else. Do not cause any pain to the residents of Navadvipa.’ (104)

Sri Sankaracarya’s departure -

svapne navadvipa-tattva janiya takhana

bhaktyavese anya dese karila gamana (105)

“From this dream, Sri Sankaracarya under-stood the truth (tattva) about Sri Navadvipa, and full of bhakti, he went elsewhere. [He was joyful at heart to

follow Sriman Mahaprabhu’s order to go to another place.] (105)

Rudradvipa (the Place of the Eleven Rudras)

ei rudradvipa haya rudra-gana-sthana hetha rudra-gana gaura-guna kare gana (106)

“This Rudradvipa is the place of the [eleven] Rudras. Together here, they glorify Sri Gaurahari. (106)

Sri Nila-lohita Rudra -

sri-nila-lohita rudra-gana adhipati mahanande nrtya hetha kare niti-niti (107)

“The Rudra whose complexion is nila-lohita (*He whose neck is bluish (nila) and head reddish (lohita)*) is the lord of all the Rudras. He (Nila-lohita Rudra) continuously dances here, full of joy. (107)

rudra-nrtya dekhi’ akasete deva-gana anandete kare sabe puspa varisana (108)

“Seeing his dance, the demigods in heaven also become happy and shower flowers. (108)

Sri Visnusvami’s Arrival in Sri Navadvipa

kadacit visnusvami asi’ digvijaye rudradvipa rahe ratre sisya-gana la’ye (109)

“Once, Sri Visnusvami also came here with his disciples, while he was on tour defeating opposing philosophies. He spent the night here in Rudradvipa. (109)

‘hari’ ‘hari’ bali nrtya kare sisya-gana visnusvami sruti-stuti karena pathana (110)

“While here, all of his disciples began to dance and chant ‘Hari, Hari’, and Sri Visnu-svami himself began to recite prayers from the Srutis. (110)

Sri Visnusvami receives darsana of Nila-lohita Rudra –

bhakti alocana dekhi' ha'ye harasita krpa kari' dekha dila sri-nila-lohita (111)

“Extremely pleased by their deliberation on bhakti, Sri Nila-lohita Rudra mercifully appeared there. (111)

Sri Visnusvami's praise of Sri Nila-lohita Rudra –

vaisnava-sabhaya rudra haila upanita dekhi' visnusvami ati haila camakita (112)

kara judi' stava kare visnu tataksana dayardra haiya rudra balena vacana (113)

“tomara vaisnava-jana mama priya ati bhakti-alocana dekhi' tusta mama mati (114)

“Sri Nila-lohita Rudra appeared in that assem-bly of Vaisnavas. Upon seeing his form, Sri Visnusvami became greatly astonished and with folded hands began to praise him. Rudra, being most merciful to Visnusvami, said, ‘You Vaisnavas are extremely dear to me. My heart is very satisfied by your discussion on bhakti. (112-114)

Sri Nila-lohita Rudra's affectionate instruction -

vara maga diba ami haiya sadaya vaisnavera adeya mora kichu nahi haya” (115)

“ ‘Ask any boon you like from me and I will mercifully grant it, because there is nothing that I do not give to the Vaisnavas.’ (115)

Sri Visnusvami's prayer for a boon -

dandavat pranamiya visnu mahasaya

kara judi' vara mage premanandamaya (116)

“ei vara deha prabhu ama sabakare bhakti-sampradaya siddhi labhi atahpare” (117)

“After offering his prostrated obeisances, Sri Visnusvami, feeling supreme joy,

folded his hands and prayed for a boon: ‘O Lord, please give us such a boon by which we may attain perfection within any sampradaya that preaches bhakti.’ (116-117)

The boon bestowed by Sri Nila-lohita Rudra –

parama anande rudra vara kari’ dana nija-sampradaya baLi’ karila akhyana (118)

“In great happiness, Sri Rudra bestowed upon them a benediction and accepted them within his own sampradaya. (118)

The dance of the supremely blissful Sri Visnusvami -

sei haite visnusvami sviya sampradaya sri-rudra-namete khyati diya nace gaya (119)

“Sri Visnusvami thus established his own sampradaya, named Sri Rudra sampradaya, and began to dance and sing. (119)

rudra-krpa-bale visnu ei sthane rahiya bhajiba sri-gauracandra premera lagiya (120)

“By the mercy of Rudra, Sri Visnusvami stayed at this very place and began to worship Sri Gauracandra, with the purpose of attaining divine love (prema). (120)

Bhagavan’s mercy follows the mercy of the bhakta -

svapne asi’ sri-gauranga visnure balila mama bhakta rudra krpa tomare haila (121)

“In Sri Visnusvami’s dream, Sri Gauranga Mahaprabhu told him, ‘You have received the mercy of My devotee, Rudra. (121)

Sriman Mahaprabhu’s instruction to Sri Visnusvami –

dhanya tumi navadvipe paile bhakti-dhana suddhadvaita-mata pracaraha eiksana (122)

“ ‘You are blessed because in Sri Navadvipa you have received the wealth of bhakti. Now you should spread the philosophy of suddhadvaita (purified non-dualism). (122)

Sri Visnusvami took birth as Sri Vallabha Bhatta in Sriman Mahaprabhu’s manifest pastimes -

katadine ha’be mora prakata-samaya sri-vallabha-bhatta-rupe haibe udaya (123)

“ ‘After some time, when I will appear [as Sri Gaurahari], you will take birth as Sri Vallabha Bhatta. (123)

sri-ksetre amare tumi kari’ darasane sampradaye siddhi pabe giya mahavane (124)

“ ‘After meeting Me in Sri Ksetra (Puri), you will go to Mahavana and promote your sampradaya.’ ” (124)

ohe jiva! sri-vallabha gokule ekhana tumi tatha gele pa’be ta’ra darasana (125)

Sri Nityananda Prabhu said, “O Jiva, now Sri Vallabhacarya is in Gokula. When you go to Vraja, you will get his darsana.” (125)

Paradanga

eta bali’ nityananda daksinabhimukhe paradanga sri-puline calilena sukhe (126)

Having spoken thus, Sri Nityananda Prabhu turned His face toward the south and happily began to walk towards the beautiful bank of the Ganga named Paradanga. (126)

Sri Rasa-mandala and Sri Dhira-samira in Sri Navadvipa –

puline jaiya prabhu nityananda-raya sri-rasa-mandala dhira-samira dekhaya (127)

When they came to the bank of Sri Bhagirathi, Sri Nityananda Prabhu showed

Sri Jiva Sri Rasa- mandala and Sri Dhira-samira. (127)

***bale,—“jiva! ei dekha nitya-vrndavana vrndavana-lila hetha paya darasana”
(128)***

Sri Nityananda Prabhu said, “O Jiva, just behold this eternal Vrndavana. Here one can see the pastimes of Vrndavana.” (128)

Just by hearing the name of the divine Sri Vrndavana, prema awakened within Sri Jiva -

***vrndavana suni’ jiva premete vihvala nayanete bahe dara-dara prema-jala
(129)***

Hearing the name of Vrndavana, Jiva became overwhelmed with prema, and steams of tears began to flow from his eyes. (129)

***prabhu bale,—sri-gauranga la’ye bhakta-jana ei sthane rasa-padya karila
kirtana (130)***

Sri Nityananda Prabhu said, “Here, together with His devotees, Sri Gauranga Mahaprabhu performed kirtana of the verses describing rasa- lila. (130)

The Place of Rasa-lila, Sri Vamsi-vata

***maha-rasa-lila-sthana yatha vrndavane tatha ei sthana jiva jahnavi-puline
(131)***

“O Jiva, the pastime place in Vrndavana called Maharasa-sthali [Vamsi-vata] is the bank of the Jahnavi in Navadvipa. (131)

A fortunate person attains darsana of Bhagavan’s rasa-lila -

***nitya-rasa haya hetha gopl-gana-sane darasana kare prabhu bhagyavan jane
(132)***

“Here Sri Krsna eternally performs rasa- lila with the gopis. Sometimes a fortunate jiva beholds that pastime. (132)

ihara pascime dekha sri-dhira-samira bhajanera sthana ei suna ohe dhira

(133)

“Behold Sri Dhira-samira to the west of Rasa- sthali. Listen, O supremely intelligent and grave Jiva, this is a place of bhajana. (133)

Sri Dhira-samira

braje dhira-samira ye yamunara tlre

sei sthana hetha ganga-pulina-bhltare (134)

“In Vraja, Dhira-samira is splendidly situated on the bank of the Yamuna, and here it is situated on the bank of the Ganga. (134)

dekhite gangara tira, vastutah ta’ naya gangara pascima-dhare sri-yamuna vaya (135)

“It appears to be the bank of the Ganga, but actually it is not so, because Sri Yamuna flows along Ganga’s western bank. (135)

yamunara tire ei pulina sundara

ataeva vrndavana bale visvambhara (136)

“This is why Sri Saci-nandana called this beautiful place on the bank of the Yamuna ‘Vrndavana’. (136)

vrndavane jata sthana lilara achaya

se-saba janaha jiva ei sthane haya (137)

“O Jiva, all the pastime places of Vrndavana are splendidly situated here. (137)

Navadvipa is non-different from Vrndavana; there is no difference between Sri Gaura and Sri Krsna -

vrndavane-navadvipe kichu nahi bheda gaura-krsne kabhu nahi karibe prabheda (138)

“There is no difference between Sri Dhama Vrndavana and Sri Navadvipa-

dhama. O Jiva, you should never see any difference between Sri Gaurahari and Sri Krsna.” (138)

mahabhava gara-gara nityananda-rayā vrndavana dekhaiya ‘jive’ la’ye jaya (139)

After showing Vrndavana to Sri Jiva, Sri Nityananda Prabhu, who was immersed in powerful transcendental emotions, continued onward. (139)

katadure uttarete kariya gamana rudradvipe sei ratri karila yapana (140)

They proceeded further toward the north and spent the night in Rudradvipa. (140)

The author prays for his desired service -

nitai-jahnava-pada jahara sampada nadiya-mahatmya gaya se bhaktivinoda (141)

This Bhaktivinoda, whose only wealth is the lotus feet of Sri Nityananda Prabhu and Sri Jahnava-devi, is singing of the glories of Sri Nadiya. (141)

Thus Ends Chapter Fifteen

Chapter 16

Mangalacarana (Auspicious Invocation) -

jaya jaya nadiya-bihari-gauracandra jaya ekacakra-pati prabhu-nityananda
(1)

All glories, all glories to Nadiya-bihari Sri Gauracandra! All glories to Sri Nityananda Prabhu, the master of the village named Ekacakra! (1)

jaya santipura-natha advaita-lsvara ramacandrapura-vasl jaya gadadhara (2)

All glories to the lord of Santipura, Sri Advaita Prabhu! All glories to Sri Gadadhara Pandita, a resident of Ramacandrapura! (2)

jaya jaya gauda-bhumi cintamani-sara kali-yuge krsna yatha karila vihara (3)

All glories, all glories to the essence of a wish-fulfilling gem, Sri Gauda-mandala, where, in Kali-yuga, Bhagavan Sri Krsna performs His pastimes. (3)

Sri Bilva-puskarini, Belvana of Vraja

sri-jahnavi para ha'ye padmara-nandana kichu-dure giya bale dekha bhakta-gana (4)

bilvapaksa-nama ei sthana manohara bela-pukhuriya bali' bale sarva nara (5)

Sri Nityananda Prabhu, the son of Padmavati, crossed Sri Jahnavi and proceeded on a little further. “See this supremely enchanting place named Bilvapaksa,” He said to the devotees. “Nowadays everyone calls it Belapukhuriya (Belapukhura). (4-5)

braja-dhame jare sastre bale bilvavana navadvipe sei sthana kara darasana (6)

“The scriptures declare this place to be Bilvavana (Belvana) of Vraja-dhama. Behold this same place in Navadvipa. (6)

The place of Panca-mukha Bilvakesa Siva -

panca-vaktra bilvakesa achila hethaya eka-paksa bilva-dale aradhiya tanya (7)

brahmana sajjana-gane tusila tanhare krsna-bhakti vara dila taha sabakare (8)

“Panca-mukha Bilvakesa (Siva) used to reside here. For fifteen days, many brahmanas worshipped him by offering him leaves of the bel- tree. Pleased with them, Lord Siva blessed them with the boon of sri krsna-bhakti. (7-8)

Sri Nimbaditya in Sri Navadvipa

sei vipra-gana-madhye nimbaditya chila visesa kariya panca-vaktre aradhila (9)

“Sri Nimbaditya was one of those brahmanas. Full of devotion, he worshipped Panca-mukha Sankaraji. (9)

Asutosa Siva shows Sri Nimbaditya the transcendental path -

krpa kari’ panca-vaktra kahila takhana “ei grama-prante ache divya bilvavana (10)

“Being pleased with his worship, Panca- mukha Sankara said to Sri Nimbaditya, ‘A divine forest of bel-trees (Belvana) is situated on the border of this village. (10)

sei vana-madhye catuhsana ache dhyane tandera krpayata tava ha’be divya-jnane (11)

“ ‘In that forest, Catuhsana are immersed in deep meditation. By their mercy, you will achieve transcendental knowledge. (11)

One can attain all perfection by the guru's mercy -

catuhsana guru tava, tandera sevaya sarva artha labhata tava haibe hethaya” (12)

“ ‘Catuhsana are your gurus. All of your heart’s desires will be fulfilled by

serving them.’ (12)

Sri Nimbadiya’s arrival in Bilvavana -

eta bali’ mahesvara haila antardhana nimbadiya anvesana kari’ paya sthana (13)

“Having spoken thus, Mahesvara disappeared. Sri Nimbadiya searched for the place that Mahesvara had told him about, and in doing so, he arrived here at Bilvavana. (13)

Sri Nimbadiya attains darsana of Catuhsana -

bilvavana-madhye dekhe vedi manohara catuhsana basiyache tahara upara (14)

sanaka, sananda ara rsi sanatana sri-sanat-kumara—ei rsi cari-jana (15)

“In Bilvavana he saw the four sages (Sri Sanaka, Sanandana, Sanatana and Sanat-kumara) sitting on a beautiful raised platform. (14-15)

The noble character of Catuhsana -

vrddhakesa-sannidhane anya alaksita vastra-hina sukumara udara carita (16)

“No ordinary person was able see those four naked youths, whose character was supremely illustrious and who were sitting close to Vrddhakesa (Siva). (16)

Sri Nimbadiya chants Hare Krsna –

dekhi’ nimbadiyacarya parama kautuke ‘hare krsna’ ‘hare krsna’ daki’ bale sukhe (17)

“When Sri Nimbadiya Acarya saw them, he began to eagerly call out, ‘Hare Krsna, Hare Krsna,’ feeling excessive joy. (17)

The meditation of Sri Catuhsana breaks upon hearing the name of Hari -

harinama suni’ kane dhyana bhanga haila sammukhe vaisnava-murti dekhite paila (18)

“Upon hearing the name Hari, their meditation broke and they saw a Vaisnava standing in front of them. (18)

Sri Catuhsana’s boundless mercy upon Sri Nimbadiya –

vaisnava dekhiya sabe ha’ye hrsta-mana nimbadiye krame-krame deya alingana (19)

“One by one, those four youths happily embraced Sri Nimbadiya. (19)

Catuhsana ask Sri Nimbadiya to introduce himself –

“ke tumi, kena va hetha bala paricaya tomara prarthana mora pura’ba niscaya” (20)

“ ‘Who are you?’ they asked Sri Nimbadiya. ‘Why have you come here? Please introduce yourself. We will certainly fulfil your desire.’ (20)

Sri Nimbadiya introduces himself -

sunī nimbadiya dandavat pranamiya nija paricaya deya vinlta haiya (21)

“When he heard their words, Sri Nimbadiya first offered them his obeisances. Thereafter, with great humility, he told them about himself. (21)

The supremely merciful Bhagavan’s firm resolution -

nimbarkera paricaya kariya sravana sri-sanat-kumara kaya sahasya vadana (22)

“kali ghora haibe janiya krpamaya bhakti pracarite citte karila niscaya (23)

“After learning about Sri Nimbarka’s (Sri Nimbadiya’s) identity, Sri Sanat-kumara smiled and said, ‘The terrible Kali-yuga is coming. Knowing this, the God of all gods (sarvesvaresvara) Sri Krsna made a firm resolution to spread bhakti for the supreme benefit of the living beings. (22-23)

Bhagavan inspires the four Vaisnava acaryas to preach bhakti -

cari-jana bhakte sakti kariya arpana bhakti pracarite visve karila prerana (24)

“ ‘The Supreme Lord transmitted His power into four devotees and sent them to spread bhakti throughout the world. (24)

ramanuja, madhva, visnu—ei tina-jana tumi ta’ caturtha hao bhakta-mahajana (25)

“ ‘Sri Ramanuja, Sri Madhva and Sri Visnu- svami are three of those great personalities (mahajanas) who are endowed with the power of Bhagavan. You, O best of devotees, are the fourth. (25)

‘sri’-devi karila ramanuje anglkara

brahma madhvacarya, rudra visnuka svlkara (26)

“ ‘Sri Ramanujacarya, Sri Madhvacarya and Sri Visnusvami were accepted in the bhakti- sampradayas of Sri Laksmi-devi, Sri Brahma and Sri Rudra, respectively. (26)

It is more difficult to find a bona fide disciple (sad-sisya) than a bona fide spiritual preceptor (sad-guru) -

amara tomake aja janinu apana sisya kari’ dhanya hai, ei prayojana (27)

“ ‘From today, we accept you into our bhakti- sampradaya. Our purpose is to become blessed by accepting you as our disciple. (27)

Sri Sanat-kumara describes their previous life history -

purve mora abheda-cintaya chinu rata krpa-yoge sei papa hails dura-gata (28)

“ ‘We used to be immersed in impersonal knowledge (abheda brahma-jnana), but by Bhagavan’s special mercy, this sin of ours was abolished. (28)

ebe suddha-bhakti ati upadeya jani’ samhita racana kariyachi eka-khani (29)

“ ‘Now we understand that suddha-bhakti is the most excellent object. We have also composed a samhita based on bhakti. (29)

sanat-kumara-samhita ihara nama haya

eimate diksa tava haibe niscaya (30)

“ ‘The name of this samhita is Sanat-kumara- samhita. Your diksa will be in accordance with the teachings in this samhita.’ (30)

The supremely intelligent Sri Nimbadiya –

guru-anugraha dekhi’ nimbarka dhiman avilambe aila kari’ bhagirathi-snana (31)

“Seeing the kindness of his sri gurudeva, the intelligent Sri Nimbarka took bath in the river Bhagirathi without any delay and then returned. (31)

Guru-padasraya - taking shelter of guru -

sastange padiya bale sadainya vacana “e adhame tara’ natha patita-pavana” (32)

“He offered his prostrated obeisances and humbly said, ‘O master, O saviour of the fallen, please deliver this lowly person.’ (32)

Sri Nimbadiya receives yugala-mantra -

catuhsana kaila sri-yugala-mantra dana bhava-marge upasana karila vidhana (33)

“Sri Catuhsana gave him the yugala-mantra (of Sri Radha-Krsna) and instructed him in worshipping Sri Radha-Krsna, while filled with spiritual sentiments (bhava-marga, or mrga- marga). (33)

mantra labhi’ nimbadiya siddha-pltha-sthane upasana karilena samhita-vidhane (34)

“After receiving the mantra, Sri Nimbadiya Acarya sat in this sacred place (siddha-pttha) and worshipped Yugala-kisora (the Divine Youthful Couple) according to the injunctions of Sanat- kumara-samhita. (34)

Sri Nimbadiya attains perfection in the mantra -

krpa kari’ radha-krsna ta’re dekha dila rupera chataya caturdike alo haila (35)

“Sri Radha-Krsna mercifully bestowed Their darsana upon him. The splendour of Their forms spread effulgence in all directions. (35)

Sri Radha-Krsna describe sri gaura-tattva -

mrdu-mrdu hasi-mukhe balena vacana dhanya tumi nimbadya karile sadhana (36)

ati-priya navadvipa ama donhakara hetha donhe eka-rupa sacira-kumara (37)

“Gently smiling, They said, ‘O Nimbadya, you are blessed. You have worshipped Us here in Navadvipa, which is dear to both of Us. In this very place, We combine in one form - as Sri Saci-nandana - and always reside here.’ (36-37)

Darsana of Sri Radha-Krsna as Sri Gaura -

balite-balite gaura-rupa prakasila rupa dekhi nimbadya vihvala haila (38)

“While saying this, They manifested Their form as Sri Gaura. Sri Nimbadya became overwhelmed upon seeing this form. (38)

bale,—“kabhu nahi dekhi, nahi suni kane hena apurva rupa ache konakhane” (39)

“ ‘I have never seen such an unparalleled form,’ Sri Nimbadya said, ‘nor have my ears ever heard of such a form. Where can I find this incomparable form?’ (39)

Sriman Mahaprabhu’s affectionate words to Sri Nimbadya -

krpa kari’ mahaprabhu balila takhana

“e rupa gopana ebe kara mahajana (40)

“Sriman Mahaprabhu mercifully said, ‘O Nimbadya, you are a great personality. Do not tell anyone about this form [of Mine]. For now keep it secret. (40)

pracaraha krsna-bhakti yugala-vilasa yugala-vilase mora atyanta ullasa (41)

“ ‘Preach krsna-bhakti full of the pastimes of the Divine Couple. O Nimbarka, I receive great pleasure from these pastimes. (41)

je-samaye gaura-rupa prakata haibe

sri-vidya-vilase tabe bada ranga ha’be (42)

“ ‘When the time comes to manifest My form as Sri Gaura, I will perform many scholastic pastimes. (42)

In sri gaura-lila, Sri Nimbaditya takes birth as KeSava KaSmiri –

se-samaye kasmlra-pradese janma la’ye bhramibe bharata-varsa digvijayi ha’ye (43)

“ ‘At that time you will take birth in the state of Kasmira and wander throughout Bharatavarsa (India) as a champion of learning. (43)

kesava-kasmlrl-name sakale tomaya maha-vidyavan bali’ sarvatrete gaya (44)

“ ‘Your name will be Kesava Kasmiri and every-one will acknowledge you as a great scholar. (44)

bhramite-bhramite ei navadvipa-dhame asiya thakibe tumi mayapura-grame (45)

“ ‘In your wandering, you will come to this Sri Navadvipa-dhama and reside in the village of Sri Mayapura. (45)

navadvipe bada-bada adhyapaka-gana tava nama suni’ karibeka palayana (46)

“ ‘Merely upon hearing your name, the emi-nent teachers of Sri Navadvipa will flee. (46)

ami ta’ takhana vidya-vilase matiba

parajiya toma sabe ananda labhiba (47)

“ ‘At that time I will be intoxicated in relishing the mellows of erudition and scholarship (vidya- vilasa), and therefore, I will take great pleasure with all the

boys in defeating you. (47)

sarasvati'krpa-bale jani mama tattva asraya karibe more chadiya mahattva (48)

“ ‘By the mercy of Goddess Sarasvati, you will understand the truth about Me. You will give up your false pride and accept shelter of Me. (48)

bhakti dana kari' ami tomare takhana bhakti pracarite punah kariba prerana (49)

“ ‘After bestowing upon you the gift of bhakti, I will again send you to spread bhakti. (49)

Sriman Mahaprabhu's order to Sri Nimbadiya -

ataeva dvaitadvaita-mata pracariya tusta kara ebe more gopana kariya (50)

“ ‘Therefore, now keep My identity a secret and satisfy Me by preaching the philosophy of dvaitadvaita [the principle of dualism and non-dualism, as propagated by Nimbarka]. (50)

Acintya-bhedabheda, the essence of dvaitadvaita -

jabe ami sankirtana arambha kariba tomadera mata-sara nije pracariba (51)

“ ‘When I appear, I will inaugurate the congregational chanting of the holy name (sankirtana), and at that time, I Myself will preach the essence of your philosophy of dvaitadvaita. (51)

Sriman Mahaprabhu Accepts Two Essential Conceptions From Each of the Four Vaisnava Sampradayas

Two essential items from the Sri Madhva sampradaya –

madhva haite sara-dvaya kariba grahana eka haya kevala-advaita nirasana (52)

krsna-murti nitya jani' tanhara sevana sei ta' dvitiya sara jana mahajana (53)

“ ‘O great personality, from the Madhva sampradaya I will accept two essential principles: the refutation of kevaladvaita (exclusive monism) and service to Sri Krsna’s deity form, having accepted this form as eternal. (52-53)

Two essential elements from the Sri Ramanuja sampradaya -

ramanuja haite ami lai dui sara ananya-bhakati, bhakta-jana-seva ara (54)

“ ‘From Sri Ramanuja I will accept exclusive devotion (ananya-bhakti) and service to the devotees. (54)

Two essential elements from the Sri Visnusvami sampradaya –

visnu haite dui sara kariba svikara tvadiya-sarvasva-bhava, raga-marga ara (55)

“ ‘From Sri Visnusvami I will accept the sentiment that Bhagavan Sri Krsna alone is my everything (tvadiya-sarvasva-bhava) and the path of spontaneous devotion (raga-marga). (55)

Two essential conceptions from the Sri Nimbadiya sampradaya -

toma haite laba ami dui maha-sara ekanta-radhikasraya, gopi-bhava ara” (56)

“ ‘From your sampradaya [the line of Sri Nimbadiya] I will accept two supremely essential principles: to exclusively take shelter of the lotus feet of Srimati Radhika (ekanta-radhikasraya) (*One of our previous acaryas Srila Raghunatha dasa Gosvami describes this in his Sri Vilapa-kusumanjali:*

asa bharair-amrta-sindhumayaih kathancit kalo mayatigamitah kila sampratam hi tvancet krpam mayi vidhasyasi naiva kim me pranairvrajena ca varoru vakarinapi

O Varoru Radha, the fulfilment of my desire is as rare as obtaining the ocean of nectar. I am eagerly spending the days of my life in the hope of attaining it. Now please be merciful to this sorrowful person. Without Your mercy, my life, my residence in the land of Vraja and even my serving Sri Krsna are all useless.) and the sentiments of the gopis.’ (56)

eta bali’ gauracandra haila adarsana preme nimbadiya kata karila rodana

(57)

“Speaking thus, Sri Gauracandra disappeared. Sri Nimbaditya began to weep, intoxicated by prema. (57)

To be successful in one’s actions, one first has to offer respects to sri guru's lotus feet -

guru-pada-padme nami’ cale desantara krsna-bhakti pracarite haiya tatpara
(58)

“[To thoroughly follow Srīman Mahāprabhu’s instructions] Sri Nimbāditya first offered his obeisances to his gurus’ lotus feet. He then left for another place to disseminate kṛṣṇa-bhakti.” (58)

Rukmapura (Rama-tirtha)

dura haite rama-tirtha jivere dekhaya kolasure haladhara vadhila yathaya
(59)

karilena ganga-snana la’ye yadu-gana rukmapura bali’ nama prakasa ekhana
(60)

From afar, Sri Nityānanda Prabhu showed the place called Rama-tirtha to Sri Jīva. In that place, Sri Baladeva Prabhu killed the demon called Kola and thereafter bathed together with all the Yādavas in the Ganga. Today this place is famous by the name Rukmapura. (59-60)

navadvipa-parikrama ai eka-sesa kartika-masete tatha mahatmya visesa (61)

This place is situated on the border, or perimeter, of Sri Navadvīpa parikrama. It is especially glorious to stay at this place during the month of Kārtika. (61)

Bharadvaja-tila

bilvapaksa chadi’ prabhu la’ye bhakta-gana bharadvaja-tila-grame kare arohana (62)

After leaving Bilvapaksa, Sri Nityānanda Prabhu and all the devotees arrived at

the village called Bharadvaja-tila. (62)

Sri Bharadvaja Muni's arrival in Navadvipa -

nityananda bale,—“ei sthane munivara ailenā dekhi’ tirtha sri-ganga-sagara (63)

Sri Nityananda Prabhu said, “Once, Sri Bharadvaja Muni came to this place after visiting the holy place named Sri Ganga-sagara. (63)

Sri Bharadvaja Muni's worship of Sri Gauracandra –

hetha sri-gauracandra kari’ aradhana rahilena katadina muni mahajana (64)

“Sri Bharadvaja Muni resided here for a long time, worshipping Sri Gauracandra. (64)

Bhagavan Sri Gaurahari, who is controlled by His devotees, bestows His audience to the sage -

tanra aradhane tusta ha’ye visvambhara nija-rupe dekha dila sadaya antara (65)

munire balila, tava ista siddha ha’be amara prakata-kale amare dekhibe (66)

“Being pleased by his worship, Sri Visvambhara mercifully gave His darsana to Bharadvaja Muni and said, ‘Your desire will certainly be fulfilled. At the time of My manifest pastimes, you will attain darsana of Me.’ (65-66)

ei katha bali’ prabhu haila antardhana bharadvaja maha-preme haila ajnana (67)

“Saying this, Srīman Mahāprabhu disappeared, and Bharadvaja Muni fell unconscious, overwhelmed by great prema. (67)

katadina thaki’ ei tilara upara anya-tirtha darasane gela munivara (68)

“After residing on this hillock for a long time, Sri Bharadvaja Muni left to visit other holy places. (68)

Bharui-danga, another name of Bharadvaja-tila -

lokete bharui-danga bale ei sthane maha-tirtha haya ei sastrera vidhane” (69)

“Today people call this place Bharui-danga. According to the scriptures, it is an eminent holy place.” (69)

Returning to Sridhama Mayapura -

balite-balite sabe jaya mayapura aguvadi laya sabe Isana-thakura (70)

While speaking and hearing of these topics, they all followed Isana Thakura and arrived in Mayapura. (70)

The dance of Sri Nityananda Prabhu, the crest jewel of the givers of prema -

maha-preme nityananda karena nartana sakala vaisnava mili’ karena klrtana (71)

Sri Nityananda Prabhu was dancing, over-whelmed with prema, and all the Vaisnavas were performing klrtana together. (71)

The magnificence of Yogapitha -

jagannatha-misralaya sarva pltha-sara nama-saha yatha sri-gauranga-avatara (72)

Sri Jagannatha Misra’s house (Yogapitha) is the essence of all other holy abodes, because Sri Gauranga Mahaprabhu appeared here along with the holy name. (72)

sei-dina prabhu-grhe prabhura janani vaisnava-ganere anna khaoyana apani (73)

That day, in the house of Sriman Mahaprabhu, Sri Sacimata served all the Vaisnavas prasada with her own hands. (73)

The great festival after the parikrama -

ki ananda haila tatha na haya varnana maha-samarohe haya nama-sanklrtana (74)

It is not possible to describe the joy that was experienced at that place. Everyone was chanting the holy names of the Lord in that grand festival. (74)

The author's prayer for his desired service -

nitai-jahnava-pada-chaya jara asa e bhaktivinoda gaya nadlya-vilasa (75)

Bhaktivinoda is singing of the pastimes of Nadiya in the hope of attaining the cooling shade of Sri Nityananda Prabhu's and Sri Jahnava-devi's lotus feet. (75)

Thus Ends Chapter Sixteen

Chapter 17

Sri Nityananda Prabhu Answers the Questions of Sri Jiva Gosvami

Mangalacarana (Auspicious Invocation) -

jaya jaya goracanda jaya nityananda jayodvaita gadadhara prema-rasananda
(1)

All glories, all glories to Sri Gauracandra! All glories to Sri Nityananda Prabhu!
All glories to Sri Advaita Acarya Prabhu! All glories to Sri Gadadhara Pandita!
All glories to the bliss of prema-rasa! (1)

Sri nama-sankirtana, the storehouse of prema -

jaya jaya srivasadi bhakta navadvipa jaya jaya nama-sankirtana premera
nilaya (2)

All glories to Srivasa and the other devotees! All glories to Sri Navadvipa-
dhama! All glories to Sri nama-sankirtana, the storehouse of prema! (2)

Sri Nityananda Prabhu at Srivasa-aftgana, the eternal place of
sankirtana -

basiyache nityananda srivasa-angane gaura-preme va^hara bahe du'nayane
(3)

Early the next morning, Sri Nityananda Prabhu was gracefully present in
Srivasa-angana. Streams of tears flowed from His eyes as He was carried away
by gaura-prema. (3)

caridike vaisnava-sajjana aganana gaura-prema-paravare magna sarva-jana
(4)

Countless Vaisnavas and virtuous persons surrounded Sri Nityananda Prabhu on
all sides and they, also, were deeply immersed in the ocean of sri gaura-prema.
(4)

Sri Jiva Gosvami's arrival at Srivasa-angana -

kataksane sri-jiva gosvami mahasaya sri-yugala-preme matta, haila udaya (5)

At that moment, Sri Jiva Gosvami, who was intoxicated by prema for the Divine Couple, arrived there. (5)

The method of obtaining darsana of a pastime place -

dandavat-pranamiya nityananda-paya srivasa-angane tabe gadagadi jaya (6)

After offering his prostrated obeisances at Sri Nityananda Prabhu's lotus feet, Sri Jiva began to roll in the dust of Srivasa-angana. (6)

yatane sri-nityananda jijnase vacana katadina pare jabe tumi vrndavana (7)

Sri Nityananda Prabhu tried His utmost [to check His emotions] and asked Sri Jiva, “In how many days from now will you go to Sri Vrndavana?” (7)

For a surrendered person, the Lord’s order is paramount -

jiva bale,—prabhu-ajna sarvopari haya ajna paile kari’ ami vrndavanasraya (8)

Sri Jiva said, “The Lord’s order is paramount. I will depart for Vrndavana whenever You order me to go. (8)

Sri Jiva Gosvami’s questions -

dui eka katha mora ache jijnasite uttara dao he prabhu, e dasera hite (9)

“O Lord, before I go I want to ask You some questions. Please give answers to these inquiries for the welfare of Your servant. (9)

ei navadvipa-dhama haya vrndavana tabe kena vrndavana-gamane yatana” (10)

“This Sri Navadvipa-dhama is identical to Sri Vrndavana-dhama. Why, then, make the effort to go to Vrndavana?” (10)

The answers of akhanda-guru-tattva Sri Nityananda Prabhu, who fully knows the

truth about Sri Krsna -

jiva-prasna suni' prabhu karena utara bada guhya-katha ei suna atahpara (11)

After hearing Sri Jiva's question, Sri Nityananda Prabhu replied as follows:
"This is a most abstruse matter, so listen attentively. (11)

prabhura prakata-lila yatadina raya dekha jena bahirmukha-jane na janaya (12)

"Please remember that as long as Sriman Mahaprabhu's pastimes remain manifest, no one who is averse to the Lord should come to know of this topic. (12)

Sri Navadvipa and Sri Vrndavana should not be considered superior or inferior to each other -

navadvipa-vrndavana haya eka tattva paraspara kichu nahi hinattva-mahattva (13)

"Sri Navadvipa and Sri Vrndavana are one identical truth. There is no question of either of them being superior or inferior to each other. (13)

It is impossible for an unqualified person to enter into vraja-rasa -

sei vrndavana-dhama rasera adhara se rasa na paya ja'ra nahi adhikara (14)

"Although Sri Vrndavana-dhama is the storehouse of rasa, it is impossible for someone who is unqualified to attain it. (14)

The mercy of Sri Vrndavana-dhama upon the living entities -

krpa kari' sei dhama navadvipa haya hetha rasa-adhikara jive upajaya (15)

"Therefore, that very Sri Vrndavana-dhama bestows qualification to taste rasa upon the living entities by manifesting as Navadvipa. (15)

radha-krsna-lila haya sarvarasa-sara sahase nahi haya adhikara (16)

"Sri Radha-Krsna's pastimes are the essence of all rasas and, therefore, no one

can quickly attain qualification to enter them. (16)

kata janma tapasya kariya haya jnana jnana paripakve paya rasera sandhana (17)

“By performing austerities for many lifetimes, one will obtain knowledge of philosophical truths (tattva-jnana). When this knowledge ripens, a desire manifests to know about rasa. (17)

Obtaining the great treasure of rasa is extremely rare -

tahate vyaghata bahu ache sarvaksana ataeva sudurlabha rasa mahadhana (18)

“Even though this is the case, there are many kinds of obstacles at every moment in obtaining it. Therefore, it is difficult to obtain the great wealth of rasa. (18)

Aparadha is an obstacle in achieving vraja-rasa -

jei sei braje giya nahi paya rasa aparadha-vase rasa haya ta' virasa (19)

“No one will obtain that rasa just by going to Vraja. Because of one's offences, rasa becomes tasteless (virasa). (19)

ghora kalikale aparadha sarvakala jlvera jlvana svalpa badai janjala (20)

“In this terrible Kali-yuga, the living entities are always engulfed by offences. Furthermore, their life lasts for a few days only and is filled with many kinds of troubles. (20)

Even if desiring it, it is impossible to obtain vraja-rasa -

iccha karileo braja-rasa labha naya ataeva krsna-krpa rasa hetu haya (21)

“It is impossible to obtain vraja-rasa even if one wants it. Therefore, Krsna's mercy is the sole cause of obtaining it. (21)

Sri Radha-Krsna Themselves manifest as Sri Gaurahari in order to enable the living entities to taste vraja-rasa -

radha-krsna krpa kari' jlvera upara vrndavana-saha samudita atahpara (22)

eka murti radha-krsna prabhu gaurahari saci-garbhe navadvipe ebe avatari'
(23)

“Therefore, in order to bestow mercy upon the living entities, Sri Radha-Krsna have appeared in Their combined form of Sri Gaurahari, from Mother Saci’s womb. They, along with Sri Vrndavana-dhama, have appeared in this very Navadvipa. (22-23)

Possibility to obtain vraja-rasa by following the correct path as given by Sri Gaurahari -

rasa-adhikara jive karena pradana

aparadha badha kabhu nahi paya sthana (24)

“In order to give qualification to the jivas to taste rasa, Sri Gaurahari provides such a path where offences cannot create any kind of obstacle. (24)

The method of attaining qualification for vraja-rasa -

hetha vasa kari nama karile asraya

rase adhikara janme, aparadha ksaya (25)

“By taking shelter of the holy name and by residing in Sri Navadvipa-dhama, qualification for rasa appears and all kinds of offences are removed. (25)

svalpadine krsna-prema haya ta’ ujjala

yugala-rasera vartta haya ta’ prabala (26)

“Within a short time, sri krsna-prema will manifest within the sadhaka’s heart and a strong longing to understand the loving mellows (rasa) of Sri Radha-Krsna will awaken there. (26)

tabe jiva gaura-krpa kariya arjana yugala-rasera pitha paya vrndavana (27)

“In this way, by obtaining the mercy of Sri Gaurahari, the living entity attains Sri Vrndavana, the abode of Yugala-kisora’s pastimes. (27)

Sri Nityananda Prabhu’s order to Sri Jiva Gosvami –

gudha-tattva ei, nahi kaha ja're ta're navadvipa-vrndavane bheda haite nare
(28)

“This is a most confidential truth; therefore, do not instruct anyone on this matter. There cannot be any difference whatsoever between Sri Navadvipa and Sri Vrndavana. [This has now been clarified]. (28)

Sri Nityananda Prabhu, the crown jewel of all who give prema, grants Sri Jiva Gosvami residence in Vraja -

tomara asraya ebe rasa-pitha haya ataeva vrndavana karaha asraya (29)

ei dhame vrndavana haya ta' udaya tabu braja-dhama tava hauka asraya (30)

“Although Vrndavana is present in this Navadvipa-dhama, you have now the qualification to take shelter of the pastime place of Sri Radha-Krsna, Sri Vrndavana. Therefore, Sri Vraja-dhama is now your shelter. (29-30)

In order to obtain vraja-rasa, the sadhaka's prime duty is to accept shelter of Navadvipa-dhama -

braja-rasa-adhikare navadvipasraya jlvera karttavya sada vallabha-tanaya
(31)

“O son of Vallabha, the duty of a human being is to obtain qualification for vraja-rasa by first taking shelter of Sri Navadvipa-dhama. (31)

braja-rasa prapta-sthale vrndavana-vasa jlvera yathaya haya rasera ullasa
(32)

“Having obtained vraja-rasa, one should reside in Sri Vrndavana-dhama, because there the living beings attain the delight of rasa. (32)

By the mercy of Sri Navadvipa-dhama one will easily attain Vraja -

navadvipa-krpa jabe labhe sadhu-jana tabe anayase labhe dhama vrndavana
(33)

“When any virtuous person obtains the mercy of Sri Navadvipa-dhama, it is very easy for him to attain Sri Vrndavana-dhama.” (33)

prabhura siddhanta suni’ ‘jiva’ mahasaya parama anande prabhura carana dharaya (34)

carana dhariya bale,—“katha eka ara ache mora, suna prabhu sarvasaratsara (35)

Hearing all of these deep and confidential philosophical truths from the mouth of Sri Nityananda Prabhu, Sri Jiva Gosvami, full of supreme happiness, caught His divine lotus feet and said, “O Lord, O You who know the essence of all essential truths, I have one more question. (34-35)

Sri Jiva Gosvami's question -

ei navadvipe vasa kare bahujana

sabe kena krsna-bhakti na kare arjana (36)

dhame baise, tabu kena aparadha raya amara haila ebe visama samsaya (37)

“Although many people live here in Sri Navadvipa, why do not all of them engage in loving devotion to Sri Krsna? A great doubt has arisen in my mind: although these people reside in a dhama [especially in Sri Navadvipa], how can offences remain in them? (36-37)

kise tabe niscinta haibe visnujana

bala prabhu visvadhama nitya niranjana” (38)

“How, then, can the servants of Visnu, the Vaisnavas, remain without worries about committing offences? O abode of the entire universe, O You who are eternally untainted, please reconcile this.” (38)

The author prays for his desired service -

nitai-jahnava-padachaya asa jara

se bhaktivinoda kahe akincana chara (39)

The lowly and destitute Bhaktivinoda is singing of the glories of Sri Navadvipa-dhama with the hope of attaining the cooling shade of the lotus feet of Sri

Nityananda Prabhu and Sri Jahnava-devi. (39)

Thus Ends Chapter Seventeen

Chapter 18

Mangalacarana (Auspicious Invocation) -

jaya jaya sri-gauranga sacra nandana

jaya padmavatl-suta jahnava-jlvana (1)

All glories, all glories to Saci-nandana Sri Gaurahari! All glories to the son of Padmavati, Sri Nityananda Prabhu, who is the life and soul of Sri Jahnava-devi! (1)

jaya slta-pati jaya jaya gadadhara jaya srivasadi jata gaura-parikara (2)

All glories to Sri Advaita Acarya, the husband of Sita! All glories, all glories to Sri Gadadhara Pandita! All glories to Srivasa and the other associates of Sri Gaura! (2)

Sri Nityananda Prabhu answers Sri Jiva Gosvami's question [that was asked at the closing of the previous chapter] -

sunia ‘jlvera’ prasna nityananda-raya

balena nigudha tattva vaisnava-sabhaya (3)

After hearing Sri Jiva Gosvami's question, Sri Nityananda Prabhu instructed the assembly of Vaisnavas in profound tattva, or fundamental spiritual truths. (3)

Resting place of the jlvas -

“suna ‘jiva’! vrndavana navadvipa-dhama ajasra anandamaya jivera visrama (4)

“O Jiva, please listen. The unlimitedly blissful Sri Vrndavana and Sri Navadvipa-dhama are the resting places for the living entities. (4)

suddha jiva-gana jada prakrtira para sada vasa kare hetha krsna-parivara (5)

“The pure souls, who are beyond the influence of material nature, eternally reside here as Sri Krsna’s associates. (5)

The constitutional nature (svarupa) of the dhama -

ei dhama nitya-dhama visuddha cinmaya jada desa-kala hetha paya parajaya (6)

“This dhama is eternal, pure and tran-scendental. Material place and time have no influence here. (6)

ei dhamera desa kala cidanandamaya jadadhama-viparyaya sada laksya haya (7)

“The land, the time and everything else in this dhama are full of spiritual bliss (cidanandamaya). The nature (dharma) of this place is eternally transcendental. (7)

grhadvara, nada-nadl, kanana catvara cinmaya sakala jana ati manohara (8)

“The houses, rivers, streams, forests and pastime places here are all spiritual and supremely captivating. (8)

sei ta’ ananda-dhama prakrtira para acintya krsnera sakti parama udara (9)

“This bliss-filled dhama is above mundane nature. The potency of Sri Krsna that operates here is inconceivable and supremely munificent. (9)

sei saktikrame dhama hetha avatara jlvera nistara janya krsna-icchasara (10)

“Knowing Sri Krsna’s desire to deliver the living entities, this inconceivable potency manifests the dhama in this world. (10)

dhama-madhye kabhu nahe jada-avasthiti jada-baddha jlva nahi paya hetha gati (11)

“Material objects cannot exist in the dhama, nor can conditioned living beings enter it. (11)

dhamera upare jadamaya pati’ jala acchadiya rakhe ei dhama cirakala (12)

“Jada-maya, or the material energy, always keeps the dhama covered with her illusion. (12)

The non-devotees residing in the dhama -

sri-krsna-caitanye ja’ra nahika sambandha jalera upare vasa kare sei andha (13)

“That person who has no relationship with Sri Krsna Caitanya Mahaprabhu is blind [that is, ignorant of the real truth]. He resides only on the covering of the dhama that maya has cast. (13)

mane bhave ami achi navadvipa-pure praudhamaya mugdha kari’ rakhe ta’re dure (14)

“Although he thinks, ‘I am residing in Sri Navadvipa-dhama,’ in reality Praudhamaya bewilders him and keeps him far away from the dhama. (14)

Attainment of sambandha-jnana is only possible through sadhu- sanga -

yadi kona bhagyodaye sadhu-sanga paya tabe krsna-caitanya-sambandha ase taya (15)

“If, by some good fortune, such a person gets the association of saintly persons, he attains his relationship with Sri Krsna Caitanya Mahaprabhu. (15)

sambandha nigudha-tattva vallabha-nandana sahaje na bujhe baddha-jiva sei dhana (16)

“O son of Vallabha (Sri Jiva), sambandha- jnana is a most profound truth. A conditioned soul cannot easily understand the supreme wealth of sambandha (relationship with the Lord). (16)

A hypocrite’s chanting of gaura-nama -

mukhe bale sri-krsna-caitanya prabhu mora hrdaya sambandhahina sada maya-bhora (17)

“Although many people say, ‘Sri Krsna Caitanya is my only Lord,’ their hearts are devoid of even a smell of sambandha-jnana. They are always carried away

by delusion (maya). (17)

Pseudo-religion, a hypocritical consideration -

sei saba loka baise mayajalopari

kabhu suddha-bhakti nahi paya hari hari (18)

***dharmadhvaji sukapati sada dainyahina dambhagune apanake bhava
samicina (19)***

“Because such persons are situated within maya’s covering, they can never attain suddha-bhakti to the Supreme Lord Sri Hari. Nevertheless, due to false pride alone, they - pseudo-religionists(1), impostors, hypocrites and people devoid of humility - consider themselves superior to all others. (18-19)

The four innate symptoms of the Vaisnavas -

***sei dambha chade sadhu-carana-prasade trna haite apanake dina kari’ sadhe
(20)***

***vrksapeksa haya ta’ra sahisnuta-guna amani apani anye sammane nipuna
(21)***

“Only by the mercy of sadhus can such a person give up his false pride, consider himself to be more insignificant than a blade of grass and become more tolerant than a tree. He has absolutely no desire for his own honour and fame and he becomes most expert in giving all honour to others. (20-21)

***ei cari gune guni krsna-guna gaya caitanya-sambandha—ta’ra basena hiyaya
(22)***

“When one has these four good qualities, one always chants the glories of Sri Krsna. Having attained this state, then, only, does one’s eternal relationship with Sri Caitanya Mahaprabhu awaken. (22)

Five types of rasas -

***sri-krsna-sambandha—santa, dasya, sakhya ara vatsalya, madhura iti panca-
parakara (23)***

“The jiva has a relationship with Sri Krsna in one of the five kinds of rasa - santa (neutrality), dasya (servitorship), sakhya (friendship), vatsalya (parental love) and madhura (amorous love). (23)

santa-dasya bhava kari’ gauranga-bhajana labhe vatsalyadi rasa krsne sadhu-jana (24)

“By worshipping Sri Gauranga Mahaprabhu in the modes of Santa and dasya, devotees attain a relationship with Sri Krsna in vatsalya and other mellows (rasas). (24)

The Constitutional Form (Svarupa) of the Jiva

ja’ra jei sambandha-janita siddha-bhava tahara bhajane sei bhavera prabhava (25)

“The eternally perfected relationship that the jiva has with the Supreme Lord will awaken within the jiva on the strength of his bhajana. (25)

The destination of those who consider Sri Gaura and Sri Krsna to be different -

gaura-krsne bheda ja’ra sei jiva chara sri-krsna-sambandha kabhu na haya tahara (26)

“Those wretched jivas who see a difference between Sri Gaurahari and Sri Krsna can never attain a relationship with Sri Krsna. (26)

sadhu-sange dainya adi guna ja’ra haya sei jiva dasya-rase gauranga bhajaya (27)

“That living entity, however, in whom good qualities such as humility have arisen as a result of the association of saintly personalities, worships Sri Gauranga Mahaprabhu in dasya- rasa. (27)

The reason for calling Sri Gaurahari as 'Mahaprabhu' –

dasya-rasa-parakastha gauranga-bhajane mahaprabhu sri-gauranga bale sadhu-jane (28)

“Dasya-rasa is the highest mood in which Sri Gauranga can be worshipped.

Because of the predominance of this dasya-rasa, the devotee of Sri Gauranga calls Him ‘Mahaprabhu’. (28)

madhura-premete ja’ra haya adhikara radha-krsna-rupe gaura-bhajana tahara (29)

“A person who has the eligibility for madhura- prema worships Sri Gaurahari as Sri Radha- Krsna. (29)

Sri Gauranga Mahaprabhu takes on two forms to perform yugala- vilasa -

radha-krsna aikya mora sri-gauranga raya yugala-vilase aikye svatah. nahi bhaya (30)

“Sri Gauranga Mahaprabhu is the combined form of Sri Radha and Sri Krsna. This united form is naturally not appreciated in Their yugala-vilasa, or amorous pastimes; therefore, for this purpose, Sri Gauranga Mahaprabhu assumes two forms. (30)

Madhura-rasa only manifests when dasya-rasa is fully mature -

dasya paripakve jabe jlvera hrdaye sri-madhura-rasa ude murtimana ha’ye (31)

“When the jiva’s mood of servitorship (dasya- bhava) reaches its fully matured stage by constant worship of Sri Gauranga Mahaprabhu, madhura- rasa itself will manifest in his heart. (31)

se-samaye bhajanlya tattva gaurahari radha-krsna-rupa ha’ye braje avatari (32)

nitya-lila-rase sei bhaktake dubaya radha-krsna-nitya-lila braja-dhama paya (33)

“At that time, the object of worship, Sri Gaurahari, appears in Vraja as Sri Radha-Krsna and drowns the devotee in the nectar of Their eternal pastimes. The jiva then attains Vraja, the eternal pastime ground of Sri Radha-Krsna. (32-33)

The profound relationship between Vraja and Navadvipa -

navadvipe braje jei nigudha sambandha eka ha'ye dui haya nahi dekhe andha
(34)

“A person who is blind in regard to tran-scendental subject matters cannot see the profound relationship between Navadvipa and Vraja. In other words, he is not able to understand how Navadvipa and Vraja manifest in two forms, even though they are one. (34)

Sri Gaurahari is Sri Radha-Krsna in madhura-rasa –

sei ta' sambandha gaura-krsne jana sara madhura rasete gaura yugala-akara
(35)

“O Jiva, know for certain that the relationship between Sri Krsna and Sri Gaura is indeed of the same kind [in other words, even though They are one, They manifest in two forms]. Sri Gaurahari appears as the Youthful Couple Sri Radha-Krsna in madhura-rasa. (35)

eisaba tattva to're rupa-sanatana janaibe alpadine vallabha-nandana (36)

“O son of Vallabha, within a very short time Sri Rupa and Sri Sanatana will explain all these fundamental truths to you. (36)

Sri Nityananda Prabhu orders Jiva to quickly go to Vrndavana –

to're vrndavane prabhu dila adhikara vilamba na kara 'jiva', braje jete ara
(37)

“Sriman Mahaprabhu has bestowed upon you the qualification to reside in Sri Dhama Vrndavana. Therefore, O Jiva, do not delay your journey to Vraja a moment longer.” (37)

The crown jewel of all those who give prema, Sri Nityananda Prabhu, empowers the heart of Sri Jiva -

eta bali prabhu tara mastake carana arpana kariya sakti kare sancarana (38)

Saying this, Sri Nityananda Prabhu placed His lotus foot on the head of Sri Jiva and empowered him. (38)

mahapreme sri-jiva gosvami kataksana nityananda-padatale rahe acetana (39)

Being intoxicated in maha-prema, Sri Jiva Gosvami lay unconscious at Sri Nityananda Prabhu's lotus feet for quite some time. (39)

srivasa-angane 'jiva' gadagadi jaya sattvika vikara saba dehe sobha paya (40)

When he regained consciousness, Sri Jiva began to roll in the dust of Srivasa-angana. Transformations of spiritual ecstasy (sattvika- vikara) beautified his body. (40)

Sri Jiva Gosvami's despair -

kandiya-kandiya bale,—“durbhagya amara na dekhinu e nayane nadlya-vihara (41)

Sri Jiva wept and began to speak: “Because of my misfortune, I could not behold with these eyes the pastimes that Sriman Mahaprabhu performed in Nadiya. (41)

jlva nistarite llla kaila gaura-ray se-lila na dekhi' mora dina vrtha jaya” (42)

“Sri Gaurahari performed pastimes only to deliver the jlvas of this world. But my days are passing in vain because I cannot behold those pastimes.” (42)

The news of Sri Jiva's going to Vrndavana –

sri-jlva jaibe braje kariya sravana srivasa-angane aila jata sadhu-jana (43)

When they heard that Sri Jiva will go to Vraja, many virtuous sadhu-mahatmas arrived at Srivasa-angana. (43)

vrddha-saba sri-jlve karena aslrvada kanistha vaisnava mage sri-jlva-prasada (44)

The elder Vaisnavas gave their blessings to Sri Jiva, and those [Vaisnavas] who were junior to him begged for his merciful blessings. (44)

Sri Jiva Gosvami's prayers at the divine feet of the Vaisnavas, who are like oceans of mercy -

kara judi bale' 'jiva' sakala vaisnave “mama aparadha kichumatra nahi la'be

(45)

Sri Jiva folded his palms and prayed to all those Vaisnavas, “Kindly ignore all of my offences. (45)

The servant of Sri Caitanya-deva is the guru of the world and a wish-fulfilling tree -

tomara caitanya-dasa jagatera guru e ksudra jlvere daya kara kalpataru (46)

sri-krsna-caitanya mora thak rati-mati nityananda prabhu hak janme janme gati (47)

“All of you are servants of Sri Caitanya Mahaprabhu and gurus of the world. O wish- fulfilling trees [O Vaisnavas who fulfil all kinds of desires], please show this insignificant jlva such mercy that I may be attracted to Sri Caitanya Mahaprabhu and that life after life Sri Nityananda Prabhu may be my Lord. (46-47)

Sri Jiva Gosvami's humble words -

nahi bujhi balya-kale chadilama ghara tumi saba jivanera bandhu atahpara (48)

“Already, in my childhood, I gave up my family and home. I know no one but you as my only friends. (48)

vaisnavanukampa bina krsna nahi pai vaisnava-carana-dhuli deha sabe bhai” (49)

“It is impossible to attain Sri Krsna without the mercy of the Vaisnavas. Therefore, O brothers, please, all of you give me the dust of your feet.” (49)

Sri Jiva's departure for the Yogapitha -

eta bali’ sakale kariya stuti-nati nityananda prabhura laiya anumati (50)

jagannatha-grhe giya sacira carane braje jaite ajna laya vikalita-mane (51)

Saying this, Sri Jiva offered his obeisances at everyone’s feet and offered them

prayers. With the permission of Sri Nityananda Prabhu, he went to the house of Sri Jagannatha Misra and fell at the lotus feet of Mother Saci asking, with an anxious heart, for her permission to go to Vraja. (50-51)

Mother Saci gives her blessing to Sri Jiva -

sri-carana-renu diya saci-devl taya aslrada kari’ ‘jive’ karila vidaya (52)

Sri Saci-devi gave Sri Jiva the dust of her divine feet, bestowed upon him her blessings and bade him farewell. (52)

Sri Jiva crosses the Ganga -

kandite-kandite ‘jiva’ bhaglrathl para ‘ha gaurariga’ balV jaya, ajna jani’ sara (53)

Considering the Lord’s order to be his everything, Sri Jiva crossed the Bhagavati Bhagirathi, weeping and calling out, “O Gauranga! O Gauranga!” (53)

kataksana cali’ cali’ navadvipa-slma para ha’ye jaya ‘jlva’ ananta-mahima (54)

After proceeding on a little further, Sri Jiva Gosvami crossed the border of the endlessly glorious Sri Navadvipa. (54)

Sri Jiva pays his respects to Navadvipa-dhama and proceeds towards Vrindavana -

navadvipa-dhama chadi, sri-jiva takhana sostahga pranami’ cale yatha vrndavana (55)

Sri Jiva offered his prostrated obeisances to Sri Navadvipa-dhama from that place and then set out toward Sri Vrindavana. (55)

braja-dhama, sri-yamuna, rupa-sanatana jagite lagila hrde jivera takhana (56)

At that time, Vraja-dhama, Yamuna and Sri Rupa-Sanatana manifested in Sri Jiva’s heart. (56)

Along the road, Sri Jiva receives Sri Gaurahari’s darsana in a dream -

pathimadhye ratre svapna dekhe gaura-rayā jivere balena,—“tumi jao mathuraya (57)

Along the way, he received audience of Sri Gaurahari in a dream, in which the Lord said, “Go to Mathura. (57)

Sriman Mahaprabhu's instruction -

ati priya tumi ara rupa-sanatana

ekatre karaha bhakti-sastra-prakatana (58)

“Rupa, Sanatana and you are extremely dear to Me. All of you work together to manifest scriptures on bhakti. (58)

Sriman Mahaprabhu's blessing to Sri Jiva –

amara yugala-seva tomara jivana sri-braja-vilasa sada karaha darsana” (59)

“May the service to My form as Sri Radha- Kṛṣṇa be your life and soul, and may you continuously behold the pastimes of Vraja.” (59)

svapna dekhi jivera ananda haila ati braja-dhama-prati dhaya susatvara gati (60)

Upon seeing the dream, Sri Jiva became supremely blissful and began to walk swiftly toward Vraja-dhama. (60)

braje giya sri-jiva gosvami mahasaya

je je-karya sadhila ta varnana na haya (61)

It is impossible to describe Sri Jiva Gosvami's various activities after he arrived in Vraja. (61)

bhagyavan jana pare karibe varnana sunibe ananda-citte jata sadhu-jana (62)

Later on, a fortunate person will describe these activities and all saintly personalities will blissfully hear of them. (62)

The author expresses his humility -

***charabuddhi e bhaktivinoda abhajana sri-dhama-bhramanavartta karila
varnana (63)***

Although he is not a receptacle of the Supreme Lord's mercy, Bhaktivinoda, whose intelligence is wretched, has described Sri Dhama parikrama. (63)

The author's prayer at the lotus feet of the Vaisnavas -

***vaisnava-carane mora ei se prarthana sri-gaura-sambandha mora hauka
yojana (64)***

My only prayer at the lotus feet of the Vaisnavas is this: May they bestow upon me such mercy that my relationship with Sri Gaurahari will be established. (64)

The author's desire -

sri-gaura-sambandhasaha navadvipa vasa hauka acire mora ei abhilasa (65)

My only desire is that my relationship with Sri Gaurahari be quickly established, and that following this, I may reside in Navadvipa. (65)

The natural humility adorning a Vaisnava -

visayagarttera kita ati duracara bhakti-hina kamarata krodhe matta ara (66)

***e hena durjana ami mayara kinkara sri-gaura-sambandha kise pai atahpara
(67)***

How will a person like me, who is devoid of the Vaisnava's mercy, having fallen like an insect into the pitfall of material desires, and who is depraved, devoid of bhakti, engrossed in lust, maddened by anger and a slave of maya, ever attain a relationship with Sri Gaura? (66-67)

The author's prayer to Sri Navadvipa-dhama -

navadvipa-dhama more anugraha kari' udita hauna hrde tabe ami tari (68)

If Sri Navadvipa-dhama is kind to me and appears in my heart, then, only, can I be delivered. (68)

The author's faith in Praudhamaya -

praudhamaya kuladevi-krpa akapata bharasa tarite matra avidya-sankata (69)

I have faith that only the sincere mercy of kuladevi Praudhamaya will deliver me from this dangerous ignorance. (69)

The author's prayer at the divine feet of Vrdhha-Siva -

vrddha-siva ksetrapala hauna sadaya ciddhama amara cakse hauna udaya (70)

May the protector of the dhama, Vrdhha-siva, be merciful to me so that the transcendental dhama becomes perceptible to me. (70)

The author's prayer at the divine feet of the residents of the dhama -

navadvipa vasi jata gaura-bhakta-gana e pamara-sire sabe dao sri-carana (71)

O devotees of Sri Gaura residing in Sri Navadvipa, please place your lotus feet upon the head of this most vile person. (71)

ei ta' prarthana mora suna sarva-jana acirete jena pai caitanya-carana (72)

All of you, please hear this prayer of mine so that I may quickly attain the lotus feet of Sri Caitanya Mahaprabhu. (72)

The author reveals a deep secret -

nityananda-sri-jahnava-adesa paiya varnilama navadvipa ati dlina haiya (73)

Although I am lowly and insignificant, I have described Sri Navadvipa-dhama, only on the order of Sri Nityananda Prabhu and Sri Jahnava-devi. (73)

The speciality of Sri Navadvipa-dhama-mahatmya -

navadvipa gaura-nityananda namamaya ei grantha viracita haila niscaya (74)

ataeva ei grantha parama pavana racana-dosete dosi nahe kadacana (75)

This book is filled with the names of Sri Navadvipa, Sri Gaura and Sri Nityananda Prabhu. Therefore, without doubt, it is completely pure and can never be blamed if there are any mistakes in its compilation. (74-75)

The author's appeal —

ei grantha patha kari' gaura-bhakta-jana parikrama-phala sada karuna arjana (76)

By reading this scripture, the devotees of Sri Gaurahari will acquire the real fruit of parikrama. (76)

The benefit of reading and hearing Sri Navadvipa-dhama- mahatmya —

parikramakale grantha kaile alocana sataguna phala haya sastrera vacana (77)

It is the verdict of the scriptures that by deliberating on this book at the time of doing parikrama, the benefit one receives increases a hundred-fold. (77)

The author prays for his desired service —

nitai-jahnava-padachaya asa jara nadiya-mahatmya gaya dinahina chara (78)

The lowly, destitute and wretched Bhaktivinoda sings the glories of Sri Nadiya in the hope of attaining the cooling shade of the lotus feet of Sri Nityananda Prabhu and Sri Jahnava-devi. (78)

Thus Ends Chapter Eighteen

Sri Nagara-Kirtana

Боро сукхер кхабор гаи

Шрила Бхактивинода Тхакура

1

***боро сукхер кхабор гаи
сурабхи-кунджете намер хат кхулечхе
кхода-нигаи (1)***

Я принёс вам добрую весть! В Сурабхи-кундже Господь Нитьянада открыл ярмарку святого имени!

2

***боро моджар котха тай
шраддха-мулхе шуддха-нам сеи хатете бикай (2)***

Там вы найдёте удивительный товар: *шудха-наму* - чистое святое имя, цена которому — вера.

3

***джата бхакта-вринда боси'
адхикари декхе' нама бечче даро каси' (3)***

Собравшиеся там преданные покупают его у Господа Нитьяланды по твердой цене.

4

***йади нама кинбе бхаи
амар санге чало махаджанер качхе джаи (4)***

О брат! Если хочешь получить святое имя, пойдем со мной, я отведу тебя к Нитьянанде Махаджану.

5

*туми кинбе кришна-нам
дастури лоибо ами, пурна ха'бе кам (5)*

Ты получишь *кришна-наму*, а я — свое вознаграждение, и оба мы будем счастливы.

6

*боро дойал нитйананда
шраддха-матра ло'йе дена парама-ананда (6)*

В обмен на веру безгранично милостивый Нитьянанда дарует *парама-ананду* - наивысшее блаженство.

7

*эк-бар декхле чакше джал
«гоур» бо'ле нитаи дена сакала самбал (7)*

Если Нитай увидит слёзы у тебя на глазах, когда ты произносишь имена Гауры, Он наделит тебя духовной силой.

8

***дена шуддха кришна-шикша
джати, дхана, видйа, бала на коре апекша (8)***

Не принимая во внимание твоё происхождение, материальное положение, знание или силу, Он научит тебя бескорыстно любить Кришну.

9

***амани чхаре майа-джал
грехе тхако, ване тхако, на тхаке джанджал (9)***

Благодаря этому ты освободишься от оков *майи* . Кем бы ты ни был — семейным человеком или лесным отшельником, все беспокойства навеки покинут тебя.

10

***ар науко калир бхой
ачандале дена нама нитаи дойамой (10)***

Тебе больше незачем бояться Кали. Нитай, исполненный сострадания, каждому дает святое имя, даже неприкасаемым.

**бхактивинода даки' кой
нитай-чандер чаран вина ар нахи ашрой (11)**

Бхактивинода провозглашает: «Нет иного прибежища, кроме лотосных стоп Нитайчандры!

Бхаварнаве по'ре мора—

Океан материальной жизни

«Кальяна-калпатару», Прартхана даинья-майи, песня 3

Шрила Бхактивинода Тхакур

бхаварнаве по'ре мора акула парана

кисе кула па'бо, та'ра на паи сандхана (1)

Я упал в бескрайний океан материального существования, и теперь мое сердце постоянно охвачено тревогой. Я ищу берег, но не знаю, как его достичь.

на ачхе карама-бала, нахи джнана-бала

йага-йога-тапо-дхарма — на ачхе самбала (2)

Ни карма, ни сила знания не придают мне сил. Благодетельство, накопленное в результате жертвоприношений, йога и благотворительность также бесполезны.

нитанта дурбала ами, на джани сатара

э випада ке амаре корибе уддхара (3)

Я совсем ослаб, и не знаю, сколько мне еще плыть. Кто спасет меня из этого бедственного положения?

вишайа-кумбхира тахе бхишана-даршана

камера таранга сада коре уттеджана (4)

Страшный крокодил чувственных наслаждений стремительно несется на меня, волны вождения то и дело захлестывают и превращают в безумца.

практана вайура вега сахите на пари

кандийа астхира мана, на декхи кандари (5)

Я не могу противостоять бушующим ветрам кармы, накопленной в предыдущих рожденьях. Мой ум в смятении, мне остается лишь рыдать о том, что меня некому спасти.

ого шри-джахнава деви э дасе каруна

коро' аджи ниджа-гуне, гхучао джантрана (6)

О, почтенная Шри Джахнава-деви! Ты исполнена благочестивых качеств; пожалуйста, пролей милость на этого слугу и избавь его от несчастий!

томара чарана-тари корийа ашрайа

бхаварнава пара ха'бо ко'речхи нишчайа (7)

Найдя прибежище в лодке твоих лотосных стоп, я несомненно пересеку этот бескрайний океан материального существования.

туми нитьянанда-шакти кришна-бхакти-гуру

э дасе корохо дана пада-калта-тару (8)

Ты — сама энергия наслаждения Господа Нитьянанды, и ты — учитель преданности Господу Кришне. Милостиво даруй этому слуге свои лотосные стопы, подобные древу желаний.

кота кота памарере ко'речхо уддхара

томара чаране аджа э кангала чхара (9)

Сгорая от стыда, сегодня этот негодяй склоняется у твоих стоп, единственного спасения для грешников.

Нагара бхрамия

1

нагара бхрамийа амар гоура эло гхаре

гоура эло гхаре амар нитаи эло гхаре (1)

Пройдя много городов и деревень, мои Гаура и Нитьянанда вернулись домой.

2

папи тапи уддхар дийа гоура эло гхаре

папи тапи уддхар дийа нитаи эло гхаре (2)

Мои Гаура-Нитай великодушно избавили от тройственных страданий множество грешников и вернулись домой.

3

нама према билаийа гоура эло гхаре

нама према билайя нитаи эло гхаре (3)

Гаура-Нитай с помощью харинамы повсюду раздавали премы, а потом вернулись домой.

4

дхула джхари' шачи-мата гоура коле коре

дхула джхари' падмавати нитаи коле коре (4)

Гаура весь с головы до пят был покрыт пылью. Как только Шачимата увидела это, ее сердце преисполнилось гаура-премы. Она обтерла с Него пыль и посадила к себе колени. Точно так же Падмавати деви обтерла пыль с тела Нитьянанды и посадила Его к себе на колени.